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Calvinist Contact

37th YEAR OF PUBLICATION, No. 1806 SEPTEMBER 18, 1981

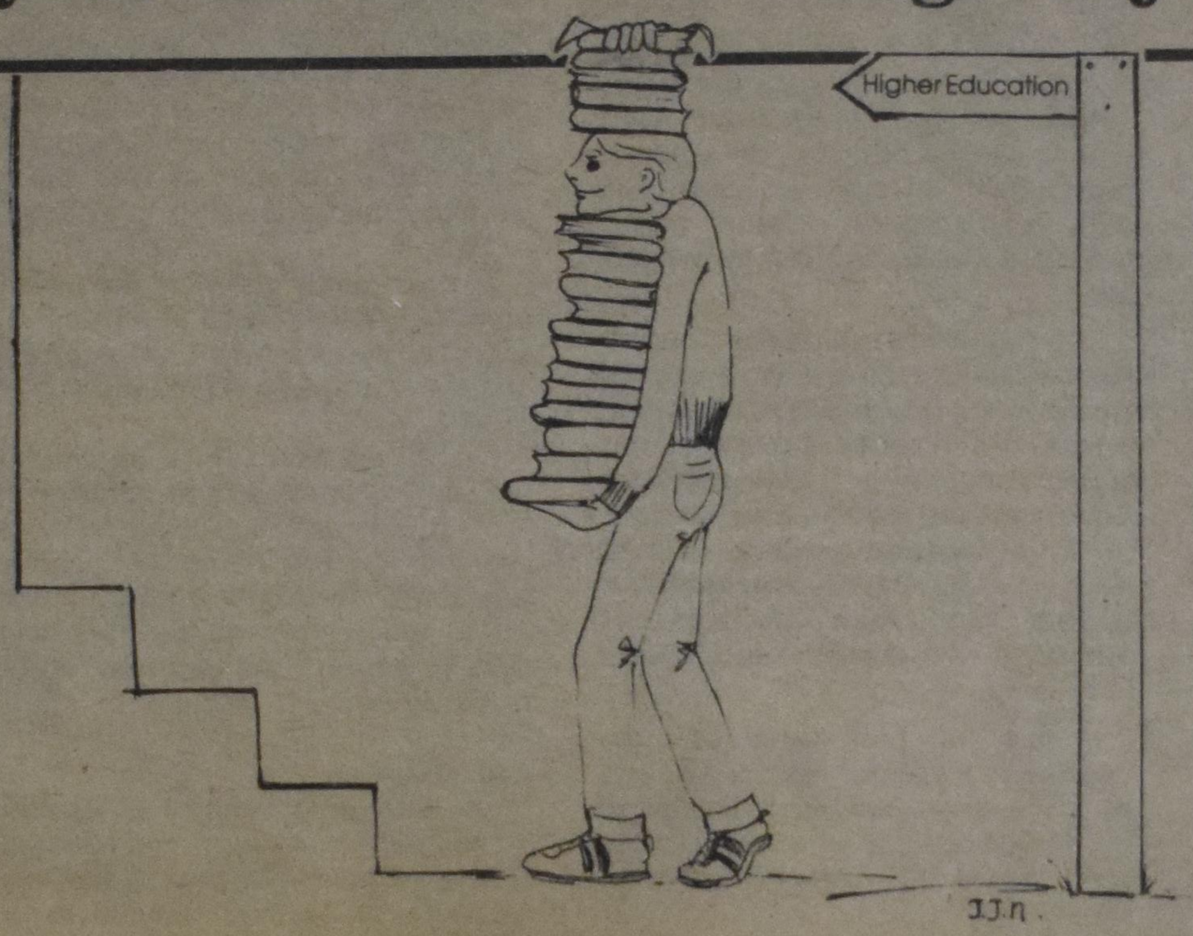
Off to university: In search of knowledge or job security?

by Campus Chaplains, Unitedly, Across Canada

Registration, books, courses, a place to live, all part of getting ready for the move to school. Back to either college or university is a reality for many of our young adults. Higher education has become increasingly a part of our new, upcoming generation.

Both women and men in their late teens and early twenties return to school in order to reach out for a better education, a solid preparation to meet the challenge of life, of actively participating in building our nation. For some it may be going abroad serving in one of the many less developed nations of the Third World.

What are the expectations we have as undergraduate students and as parents, and beyond this closely related group the larger community of Reformed Christians? What are our motivations of getting a higher, more sophisticated education? Do we know for ourselves, where we are going and why? Do we as parents know why we encourage our grown-up children to pursue a university training or college? What moves us to seek and gain access in the world of the learned, the better paid and the scholarly world of scientifically trained elite of Canadians?



Could it be that there is a bit of pride in us parents to see our offspring succeed where we have had little success because of our humble beginnings in the good, old days of immigration? Or were our sons and daughters encouraged in high school to pursue a more academic course, a liberal arts education? Could it be that we unconsciously are deeper drawn into the process of secularization?

There is in most of us a desire to contribute meaningfully in the cultural process, in the unfolding of our God-given task/calling, but there is also the added prestige of higher education, of better paid jobs/professions, of making it early in life after five, six years of university. Many are the motivations of our hearts, but few of us know who we really are and why we pursue our course of life....

Many of our fellow Canadians, both women and men, come to the university with some ideal, some desire of serving the community, but in and during the process of learning, of facing the highly scientific world of today and the reality of making a living, find themselves faced with the cruelty of unemployment, inflation and the built-in obsolescence due to the severe competition among the multinationals.

Continued on page 5

Christian schools must build on past with excitement of future

SIOUX CENTER, IA - "Consecrate yourselves, for tomorrow the Lord will do amazing things among you," (Joshua 3:5) was the theme for the 1981 annual Christian Schools International convention and Association of Christian School Administrators convention held at the Dordt College campus here.

Delegates from many parts of the United States and Canada met August 4-6 for the convention designed to meet the needs of educators and administration.

On the first day of the convention, delegates and the public listened to Rev. John R. Sittema, pastor of the Christian Reformed Church of Sanborn, Iowa give the keynote address. Sittema's address entitled, "Charting a Future," dealt with the problems facing the Christian schools.

Since we will be affected by what happens in the next few years, said Sittema, do our people have the same understanding and commitment to the Christian school movement? "We may not permit North American culture to write the agenda for us....," said Sittema. "We must go back to God's Word to chart the future. For the future is in the Hand of God, and His Word must chart the future for us."

August 5, in the evening, delegates and the public attended a lecture given by Dr. Harold Pluimer, a futurist from Minneapolis, Minnesota. Pluimer's lecture was "An Encounter with the Future—Entering the Eighties." Using the convention's theme text and visual aids, Pluimer stressed that the future is now, and that we are worrying about the wrong things.

According to Pluimer, today's technology has created a whole new way of life. "The Industrial Revolution in America is fading and fading fast," he said. "There are three things that are urgently needed today: good judgment, perspective, and a new kind of leadership."

Although, Pluimer said, "we long for 'the good old days'," we can't look back to the past except to combine the wisdom of the past with the excitement of the future. "We must prepare our children for a world we know nothing about." Because these are "strange, unbelievable times," teachers and pastors are needed to reduce the ambiguity for these children. What is needed is organization, he said, because organization is powerful and can be used for either good or evil.

"Let's not curse the darkness, but gather in the light," said Pluimer, "There is renewed hope in each child."

The CSI-ASCA convention concluded August 6 with a symposium and a final inspirational closing session. The symposium featured one retired college educator and three college presidents: Dr. N. Henry Beversluis, Professor of Education at Calvin College; Dr. Anthony Diekema, president of Calvin College; Rev. B.J. Haan, president of Dordt College, and Dr. G. Van Groningen, president of Trinity Christian College.

Haan began the symposium with the topic, "The History of Christian Education and Our Roots." According to Haan, Christian education as we know it had its rise in The Netherlands. Children were seen as the Lord's, trained from a Biblical perspective, and taught through the demands of the covenant. Haan said although this training seems protectionistic, children were taught not to fear but to reach out to the world as God's servants.

Dealing with the problems and challenges of Christian education, Diekema said that in the past, "we knew what Christian education was all about." The problem faced today is a society where our three basic institutions are changing dramatically - the church, the school and the family. "The church," Diekema said, "no longer has the ability to provide cohesiveness. We are losing the cohesiveness and consensus that held Christian education together in the past."

The challenges to Christian education are three-fold, according to Diekema. First, the Christian schools have the burden of finding cohesiveness and consensus for what it means to be Reformed. Secondly, Diekema asked - is there a way to bring back coalition between church, home, and school? And thirdly, how do we renew that kingdom vision as educators?

Following Diekema, Beversluis discussed the importance of having a philosophy of education. "Thought and action are together important," he said, stressing that Christian educators must have a basic faith commitment and must choose and test educational aims. "How do we talk to non-Reformed people in the schools when they disagree or want to introduce new ideas when we aren't clear on our educational philosophy?" Beversluis asked.

Van Groningen ended the symposium with strategies for Christian education. "I don't think we have to come up with a new strategy," he said. "I think we should start using what we have." Van Groningen suggested that since the structures, people, statement of faith and ideas are already there, all that is needed is more prayer and talking together for unity of mind. "We have to get to our churches," he said. "We need interaction between churches and educators. We've got to bring the whole church community in and we've got to become a part of the church."

Finally, the CSI-ASCA convention ended with an inspirational closing session led by Rev. Marvin Heyboer, pastor of the First Christian Reformed Church in Hull, IA. Heyboer used the convention's theme text to stress that the Lord is the one who prepares His people. Man, in communion with God does all he can, never relying on himself, Heyboer said.

"In Him (Christ) is the future, in Him is our future, and in Him is the future of the Christian schools," said Heyboer.

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VIEWPOINT

Council of CRCs will re-evaluate its role

by Keith Knight
C.C. Editor

When the Council of Christian Reformed Churches in Canada (CCRCC) meets in November the delegates will be spending most of their time re-evaluating the job and task of the Council.

Delegates will be dealing with reports of committees which call for a doubling of the budget for the Indian ministries in Winnipeg and Regina, a paid researcher for the Committee for Contact with the Government, and a host of marriages between the Council and several para-church/social action groups.

Council meets November 10-12 in the Willowdale Christian Reformed Church in Toronto. Since Council is a voluntary association of CRCs, not every classis has to be a member. For the past few years Classis Eastern Canada (from Brockville, Ont. to the Maritimes) has refused to join the Council in a dispute over the Council's authority. Committees of both Council and Classis have met on a few occasions and some consensus has been reached. It is hoped that Eastern Canada will again be represented at the meeting, if for nothing more than to indicate unity within the CRCs across Canada.

Each of the 10 classes in Canada may send a minister, elder and deacon delegate to the meeting, making for a total of 30 delegates. Council meets every two years.

Committees

Council has several standing committees which meet regularly to carry out their mandates. The most publicly visible is the Committee for Contact with the Government (CCG) which prepares briefs and makes presentations to the federal and provincial governments when appropriate.

The CCG has worked extensively with the refugees, presented a report on national unity to the federal government, as well as reports on criminal justice in prisons, pornography, lotteries and capital punishment.

The Interchurch Relations Committee meets with representatives of other Canadian denominations at an ecclesiastical level. A series of meetings was held recently with the Presbyterian Church in Canada and that dialogue continues. Regular meetings are also held with the Baptist Federation of Canada and future meetings are scheduled with the Reformed Church in America.

Contact has been made with the Canadian Reformed Churches and with the Free Reformed Church of North America but no meetings have come out of that correspondence as yet.

Indian ministry

The National Committee for Ministry Among Indian and Metis in Canada did a great deal of work during its formative years. The Indian ministry in Winnipeg under Rev. Henry De Bruyn is in its eighth year. It was created in 1974 and has grown considerably since then.

The work among the Metis in Regina is more recent. That ministry began three years ago and is currently under the direction of Rev. Harry Kuperus.

The current budget (1981) for the joint Indian ministry in these two centres is $142,000. A large increase in programs at both centres will push the proposed 1982 budget up to $267,000 and $10,000 has been allocated for a third ministry to start in 1983 which will boost that budget up to $278,000 in 1983.

The per family quota for the Indian ministry is presently $8.87. If Council approves the proposed increases, the quota will be $16.70 in 1982 and $17.39 in 1983.

Council will have to give approval to the starting up of a third ministry in 1983 and it will also have to give approval to the hiring of "native awareness workers" who will travel across the country during 1982 and 1983 to educate the churches about Indian culture and religion.

Administration

The Interim Committee of Council "manages" the work of Council between biennial meetings. It appoints members to various committees if vacancies occur and prepares budget proposals for the next meeting of Council. Rev. Henry DeBolster completes his term as president of this committee.

Rev. Arie Van Eek is full time executive secretary of the Council. He co-ordinates the work of various committees of Council and works out of the CRC offices in Burlington, Ont.

The current budget for all of the work of the Council, including the various committee meetings, salaries and office expenses (but excluding the Indian ministry) is $68,000. The proposed budget for 1982 is $87,000 and for 1983 it is $97,000. In each year about one half of the total cost is for the salary and benefits for the executive secretary.

The per family quota to operate the Council offices and staff is $4.35 in 1981, $5.30 in 1982 and $5.90 in 1983.

Just how involved?

The Committee for Contact with the Government comes with a number of recommendations which centre around membership in a variety of church coalitions such as Project Ploughshares, the Taskforce on the Churches and Corporate Responsibility, Project North, and the Interchurch Committee for Human Rights in Latin America.

The committee is recommending that Council join all of these organizations, either as a full member or an observer.

The committee also recommends the appointment of a full time staff person who would serve as contact with government officials, do public relations, and co-ordinate volunteer researchers.

Conference

One day prior to the opening of the Council meeting, a conference will be held on "The Task of the Church as Institute in Relation to Current Public Issues." That conference will do much to establish a mood for the sessions of Council.

OUR FAITH, OTHER FAITHS

Rev. Johan D. Tangelder

Sects and cults — part 4

A cult defined

What is a cult? The origin of the word "cult" is the Latin cultus which is a perfectly ordinary term meaning any kind of ritual, ceremony or liturgy. A secondary meaning according to the Shorter Oxford Dictionary is "devotion to a particular person or thing as paid by a body of professed adherents."

The term "cult" is loaded. No one wants to be classified as a member of a cult. When a youngster joins Moon's Unification Church he will not say to his friend, "I have just joined a cult." In current journalism reporters confuse the bizarre new cults with "traditional" sects. The Jonestown tragedy has been detrimental to objective writing on the old sects and cults, and the new ones which spring up almost daily.

What distinguishes a sect from a cult? I believe that the distinction is determined by the techniques used by the cults and their practices. The cults employ many techniques used by the cults and their members. Some of them are psychological coercion, brainwashing, peer-group pressure, sleep deprivation and removal of privacy. Cults are deceptive. Some sound like counterfeit Christianity. They don't openly contradict the Christian faith. Christian terminology is often used, though it is devoided of its Biblical sense. Great blessings are offered. Wealth, health, peace of mind, security for this life and the life to come.

1. Youth

The cults, the new religious movements and groups all have some common features. They all recruit among young people, particularly from the middle class. The "trust nobody over thirty generation" finds itself well represented in the new religious movements. What will happen to them when they grow older? Interestingly, today's cult leaders, except the Guru Maharaj Ji, were born in the first quarter of this century.

2. Authoritarian leadership

Another feature is the authoritative and totalitarian leadership of the founders. The leaders are elevated to the position of the only repository of divine truth. They constantly refer to "my revelation and my message." Devotees in their movements regard their pronouncements as divine. The status of their masters is demonstrated by the way they are approached and often expressed by their honorary titles given. For example, Dr. Moon, the Korean millionaire and founder of the "Holy Spirit Association for the Unification of World Christianity" is honoured by his followers as "the true father." He is the "Messiah", "the Lord of the Second Advent", the personalized second coming of Jesus Christ. He has conquered Satan and is to establish God's kingdom here on earth.

3. Salvation

Such total submission to the leader and his veneration are based on the belief that he alone can bring salvation. Cults do not believe that Jesus Christ came from heaven to earth to take sin upon Himself and bear its punishment. They do not believe in the Lord's substitutionary atonement. They reject the apostle Peter's teaching about the Lord that "He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed." (I Pet. 2:24)

Herbert Armstrong of the World Tomorrow proclaims that salvation is through works. "Only as you keep the Ten Commandments, can you be saved. If you keep obeying God's laws for the rest of your life, you will be born again when Jesus returns to earth." Armstrong also says that salvation is only possible through membership in his group. Members of his movement are the only ones who will ever get a chance to be saved. Other groups, and also churches, are the works of Satan. "Every other work rejects the message of Jesus Christ or else rejects His rule through His laws. There is no exception. Yes, this work is the work of the true church of God. All others are satanic counterfeits! It is time we come out from among them and become separate.

In the cults nobody can be sure whether or not he will be judged worthy by God. Cult members live in perpetual uncertainty and are kept that way. The lack of assurance is used by the cult leader to encourage his followers to do more, pay more and show more devotion to his teaching.

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Shhh! I've got a problem

"Reverend, I want to tell you something but you have to keep it confidential. We don't want anyone else to know this."

"Sure, Pete, you know I'll keep whatever you tell me strictly between us."

"Well, Rev., our son is an alcoholic. And he's only eighteen. He's getting treatment now and he's dried out at the present time, but you would not believe what hell we've gone through...."

Keep it confidential! The pastor has just agreed to keep secret something his entire congregation should know about. He allowed himself to be cornered into keeping private, something which belongs not to a couple of individuals, but to the whole body of which they are part.

This is no isolated experience. It is more common than rare. Congregation members withholding from their fellow members the hurts, fears, burdens and also joys and victories of their private lives.

It may jar some to have this kind of privacy challenged. Since it is such a typical part of parish life, the practice goes on like other sacred traditions. But closer reflection should lead us to question the appropriateness of many confidences in the Christian church.

A body has no privacy from its various parts. The toe cannot keep its pain confidential, secret, from the rest of the body. In fact, the toe's pain is not its own. It belongs to and is felt by the whole organism. The communication system is very effective. The news gets around very fast in a healthy body.

Pete's pain over his son is not his private property if he holds membership in the body of Christ. While Pete is the father, the alcoholic son belongs to the whole congregation, the whole covenant community. At his baptism Pete's son was incorporated into the community with promises, spoken or implied, that he was now the object of their concern. They pledged to take care of him. He was their son, too.

The congregation, not just Pete, has a son with an alcohol problem. But communication to the rest of the body is being thwarted. Both Pete and the pastor are preventing the necessary transfer of information to the other parts.

In the physical body if the infected toe is not felt by the rest of the body it is likely to go untreated and get worse. Serious complications probably will result. If the pain is felt throughout the whole system all resources can be martialed to help heal it.

Every day pastors and parishioners are innocently conspiring to prevent the body from taking care of its ailing parts. They do it by requesting and agreeing to keeping secret hurts, concerns, worries, ills, tragedies, occurring in various parts of Christ's body.

John is having conflict with his employer; Mary is pregnant but unmarried; Harry left his wife; Frank and Betty's baby seems retarded, but it's too soon to tell for sure; Ann is in the hospital for a hysterectomy; Jerry is in a psychiatric hospital; Earl and Kay's son has run away again; Gordon may have cancer.

The list could be lengthened with typical instances of the kind of information kept secret from the other members of the church. Often the pastor joins in to keep it secret. Sometimes even he is left out.

Privacy of this sort violates the very essence of the church. At the heart of being a Christian is membership in a body, a caring community exhorted to and pledged to bear each other's burdens, to weep with those who weep, to rejoice with those who rejoice. Keeping one's pain secret short-circuits this spirit and prevents healthy body life. How can others support, challenge, pray for, weep with, give help to, advise, and confront, with an aim toward healing if they do not know what is happening?

Fear of the effects of gossip fuels the fires of privacy. People talking about the other person's weaknesses is dreaded and works as a powerful inhibitor to openness. But nothing can take the punch out of gossip like being open about one's troubles. Gossip feeds on secrecy and dies when the news is published. Secrecy thrives on fear of gossip, but actually produces gossip because people are more likely to spread secrets than common knowledge.

There may be other reasons for not wanting everyone to know. Some may even be valid. But most are born of fear, habit, tradition and middle class independence. The thinking involved may go something like this with someone like Pete: "I do want the help of other people, but I don't want to bother them with everything that happens. When I really need help I'm able to ask for it and I will."

The point against too much privacy is not that Pete cannot handle his load by himself. He can and he will. But if he did spread it around to others he would not find it quite as heavy.

Beyond what he himself would get out of it, there is another value. The body is reassured by being in on Pete's problem. Like white blood cells congregating to fight an infection, members of the church body will draw together in caring for a troubled part. They, too, are strengthened while focusing on Pete's pain. So we distribute our personal problems not just if we think we can't handle it ourselves, but because the whole body is built up by knowing about it and helping with it.

The fact remains, however, that Pete will be helped if others know. One person told me how he shared with his fellow church members some problems he was having with his employer. While asking for prayer and support and receiving it he was also given valuable advice from experienced businessmen of the congregation. Prayer and encouraging words mean a lot, but a group of people have a wide array of other resources that can help those in a crisis.

In one local church a special time is set aside in the worship service for "joys and concerns." People are given an opportunity, and are sometimes coaxed, to say aloud what is going on in their lives. As of now it is only scratching the surface, but it's a start. Strangely, it isn't easy for people or preacher to accept such use of time as important a part of worship as the singing of a hymn, the taking of the offering or the reciting of the creed.

For the most part it is only the socially acceptable, common illnesses that receive publicity in the local church. Anything with even slight stigma is either totally hushed up or only alluded to in vague generalities like all those struggling with marriage problems, the unemployed, those in prison, and those with emotional problems. Seldom is the information more specific, unless it's gall bladder surgery.

Bulletin or spoken announcements for most problems are usually veiled with merely a cryptic note that so-and-so is in such-and-such hospital, leaving the congregation guessing what it's all about. Here, too, the covenant community deserves and needs to know more details in order to respond more appropriately.

Taken from the Oct. '80 issue of *The Chaplain's Newsletter*, Pine Rest Christian Hospital, Grand Rapids, Michigan.

Calvin speakers and programs available

GRAND RAPIDS, MI - To assist churches and schools that are looking for guest speakers and other talent, a 48-page booklet has been mailed from Calvin College, in Grand Rapids, Michigan, to every Christian Reformed Church and to every Christian Schools International school. Titled *1981-82 Resource Guide to Calvin College and Seminary Speakers and Programs*, it contains the names and topics of 125 professors and administrators. Calvin's many music groups are also described as well as soloists.

The extensive topical index makes it easy to locate subjects, for example: Abortion, American Popular Music, Bible Prophecies, Bicycling, Business Ethics, Calvinism, Charitable Giving, Christian School Financing, Cults, Death Education, Family Budget, Fundamentalism, Learning Disabilities, Middle East, Psalms, Sports Competition, Television, and Witnessing.

Calvin's talented speakers and musicians are willing to travel even to churches, schools, and conventions that are hundreds or thousands of miles from Grand Rapids, if other engagements in the general area can also be arranged.

The *Resource Guide* is available free of charge from the Office of College Relations, Calvin College, Grand Rapids, Michigan 49506. Or call (616) 949-4000, ext. 169.

Separated teacher

Editor's note: The September 11 issue carried an unsigned letter concerning a separated Christian school teacher. Even though an editorial note attached to that letter asked for responses from the readership, the editorial staff has since withdrawn that request. This specific case has involved consistories and pastors, and the editor honours their request that the matter not be pursued in print.

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C.P. Air
This special sale price applies only on their Wednesday Toronto-Amsterdam flight, also returning on Wednesday from Amsterdam to Toronto. Sale is in effect from Oct. 1, 1981 to Jan. 28, 1982 except the Christmas period. Minimum stay is 7 days, maximum stay of 180 days. Can be combined with regular C.C.F.

K.L.M.
This special sale price applies only on their Thursday Toronto-Amsterdam flight, and the Thursday Amsterdam-Toronto flight. Similar to CP Air the sale is valid Oct. 1, 1981 - Jan. 28, 1982 except the Christmas period. Minimum stay 7 days, maximum stay 180 days. Can be combined with regular C.C.F.

Sale price does not apply during Christmas period eastbound Dec. 10-23, westbound Dec. 26 - Jan. 11.

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Church Page

Pastoral Pondering

Apologia for church weddings

We talk a great deal of church weddings, but we are hardly agreed on what a church wedding is. When I read the Church Order, Article 69, I discover that the Church Order allows weddings which are "private" and weddings which are "solemnized in a worship service." Personally, I find it to be an unfortunate distinction. I am not at all sure that we should make room for private weddings.

Why a church wedding? Well, basically because a marriage is essentially a covenant between two people and a covenant requires witnesses, witnesses to listen to the promises or the vows which are exchanged between two people. In fact, in the entire wedding ceremony, the vows are the most important. In a Christian ceremony the couple asks that the Lord and his people witness the marriage vows which they exchange. And that is what a church-wedding actually is all about. A council or consistory asks the congregation to gather for the single purpose of being witnesses to the exchange of the vows between a man and a woman. Such a Christian wedding is therefore a most impressive ceremony. It is also necessary for both council and congregation to make a real effort to be present on such occasions.

The word "solemnization" is not the most appropriate word to describe the minister's role in a wedding ceremony. The word solemnization has certain sacramentalist overtones. It leaves the false impression that the minister actually marries a couple. He does no such thing. He merely officiates at a wedding. He does not marry a couple. They marry each other. The two parties do this by stating vows to each other in the presence of God and his people. In that exchange the congregation has a vital and important role. Your presence is needed.

Rev. M. G. Samplonius,
First Chr. Ref. Church, Edmonton, AB

Missions need proper focus

I am becoming increasingly alarmed of late about Christians who designate other groups of Christians as a "mission field." That is a pejorative figure of speech, to be sure, and I mean it that way. For it seems to me that there are enough in our society today who need to be called out of darkness into the light of Christ. We do not need those who seek to call Christians from fainter to more glorious light. Not only is it terrible mission strategy for the King, but the Apostle Paul speaks precisely about that kind of thing in I Corinthians 12 and 13. Such practice, in my view, stands Biblically condemned.

Lest you think I'm being somewhat paranoid in my study, let me give you some concrete evidence. The other day your Council received a letter from the newly-formed Protestant Reformed Church of Edmonton. In that letter the clerk, on behalf of the membership, sought to explain the reason for their departure from our church, noting such things as a trend toward Arminianism and a falling away from the true preaching of the Word. These members believe quite sincerely that they had no option but to leave our church. I will not condemn them for that conscientious move, for I do not idolize our denomination. Nevertheless, it disturbs me a great deal that they now wish not only to explain themselves but in doing so persuade others of us to join them; in their words, "To stay in touch." And when, as happened to me, even a young person in my profession class is barraged with literature purporting to prove that our doctrines are astray, going all the way back to the 1924 issue about Comman Grace, to the point where it interferes with a beginning commitment to Christ, I unashamedly reach the boiling point.

I must confess that even I have tried at times to convert someone from Catholicism to a Reformed Christian faith, only because at a very practical level that person knew of no salvation now, without ardent works. But, when it comes to evangelical Christians seeking other evangelical Christians to devour, I say, when my blood has cooled a little again, "There are limits!"

Rev. H. DeMoor
First Chr. Ref. Church, Edmonton, AB

Cause for humility

The consistory has been visiting some of the wayward members lately. The aim is to urge them to make clear commitments to the Lord and to meet with us as church, regularly. Sometimes such visits result in a determination to resign from the church or a choice of not wanting further association with our church.

When people make these choices, we take them seriously. Even though we do it with sorrow, we must accept the hard facts. When announcements of church action are made in the church, with regard to their decisions, we do it so that all may pray for these brothers and sisters. When specific concerns are mentioned with respect to some there should be no unholy gossip or feelings of superiority. We all have enough problems with our own sin and weakness. It should cause us all to bend our knees in deep humility and call upon God's mercy for ourselves and others. Remember the parable of the Pharisee and the publican.

But let us also take that duty of prayer very seriously. Those who are no longer members of our church do not cease to be our responsibility. They stay on our prayer and visiting lists.

Bethel Chr. Ref. Church,
Lacombe, AB

Introducing a new greeting program

Next Sunday we hope to begin the new greeting program in our church. The purpose is to help our visitors feel at home and to promote fellowship among the members of the congregation. Those involved in the program have been gathered from the talent bank. If you would like to be included and have not been asked, please let us know.

For the present, our Districts will not be directly involved in greeting. However, we would still like to ask a district per month to be particularly sensitive to our guests and to be ready to extend an invitation for the whole congregation once during the month.

The Management Committee,
Maranatha Chr. Ref. Church,
St. Catharines, ON

Report from Rehoboth Praise Singers

In Genesis 26:22, we find the meaning of Rehoboth, our beautiful church name. That is why our church, and we as well, have picked it to be our name. The Lord has made room for us as a group to sing his praises and share of his wonderous love for all people of the world. Over the last three years, we have officially sung 70 times in churches of various denominations, hospitals, nursing homes, coffee houses, cadet functions, praise evenings, at a Valentine's evening, a detention centre, a wedding shower, two birthday parties for Trinity Towers and a church camp-out get-together. We had two garage sales which, along with some donations, gave us the $1,150 needed to buy our music equipment.

We have changed a lot, individually and as a group. We are all becoming bolder in speaking our faith and sharing the work of Christ in our lives. We hope that the Lord will see fit to continue to use us in this way of service in the kingdom.

Rehoboth Chr. Ref. Church,
Toronto, ON

Press Parade

RCA church wants to spread the Good News

In response to a new vision for establishing new congregations by our RCA denomination in Canada, and in response to the numerous opportunities in the Edmonton area, consistory has appointed Pastors Art and Ron, Jake Vos and Barbara Groenink to be part of the fact finding committee to look at ways and means of establishing new ministries.

Emmanuel Community Reformed Church,
Edmonton, AB

Consider the C.E.T.

Congregational Evangelism Training (C.E.T.) seminars train people in sharing the gospel with those who still walk in darkness. After study, students go out in groups of three to call on people in the community. Many participants have found open doors and hearts and were strengthened in their own faith. Many have shared their enthusiasm about the program.

There are two opportunities to participate. First, the 5-day C.E.T. Seminar will be conducted in Mississauga, October 5-9. Second, 12 consecutive Monday evenings will be devoted to the course in the Mount Brydges/Strathroy area under the leadership of Pastor Lise, beginning October 5. This is a combined seminar for the three congregations. Please consider prayerfully whether you should participate in this challenging program in the power of the Holy Spirit.

Strathroy Chr. Ref. Churches

Church News

Christian Reformed

Called
—to Georgetown, ON, Candidate Ed Visser.

Declined
—to St. Thomas, ON, Rev. John Zantingh of Dundas, ON.

Accepted
—to Kanata, ON, Rev. Henry Gunnink of Orangeville, ON, (Ottawa Calvin is calling church).

Address change
Brockville, ON — Bethel CRC, P.O. Box 345, Brockville, ON K6V 5V5.

New clerks
Brockville, ON — H. Steketee, P.O. Box 345, Brockville, ON K6V 5V5.

Strathroy (East), ON — Cor Vander Elst, 250 Riverview Dr., Strathroy, ON N7G 2G6.

Times of worship
London (First), ON — The second service starts at 5 p.m., effective September 13.

St. Catharines (Covenant), ON — The second service starts at 5 p.m., efffective September 6.

New church
A new home missions church has been started on the outskirts of Ottawa in Kanata. The calling church is Calvin CRC in Ottawa. Rev. Henry Gunnink of Orangeville, ON recently accepted the call to Kanata. A small core group has been gatherad for some time and it is hoped that the Kanata church will become a community outreach.

Church planned
Plans are under way for the creation of a church in the village of Fenwick, ON, which will come largely out of the Wellandport congregation. About 75 families have already indicated their desire to start their own church. It is planned that Wellandport will call a second minister who will eventually lead the new church in Fenwick.

Church Bulletins

Clerks are requested to send church bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

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Thousands attend Chinese congress on evangelization

by Stephen Jung

Rev. Jung is a Christian Reformed minister carrying out his work among the Chinese in Abbotsford, BC.

SINGAPORE - Five years ago the Chinese churches held their first Chinese Congress on World Evangelization (CCOWE) in Hong Kong. The theme was: Vision and Mission. It aroused the Chinese churches to have a world vision to carry the gospel to the end of the world as the mission. After the first congress held in 1976, the Chinese churches helped to support a Chinese Coordination Centre of World Evangelism in Hong Kong to assist in carrying out the vision and mission. Rev. Thomas Wang was elected first executive director of this centre.

The CCOWE has organized several regional world missions seminars, a church growth seminar, youth workers' seminar, Chinese Women's Life and Service seminar, and one East - West Cooperation seminar in the past five years. The centre, in cooperation with the China Graduate School of Theology, did a research on the Chinese churches throughout the world and published a Chinese church handbook. The English copy will be ready in October. It was well done research. The centre also helped to organize CCOWE '81.

There were over a thousand delegates from all over the world registered at the June 17-24 conference. Plus a local (Singapore) representation, there was about 1,500 people attending the daytime events and about 3,500 people attending the evening meetings which were held at the National Theatre.

The theme of this Congress was "Life and Ministry". We re-examined the great commission of our Lord and found the only way to reach the world is to make disciples of Christ - total mobilization of all Christians to reach out for Christ. How to equip the saints to do the ministry is our focus. But the emphasis should not be on materials or methods, but on the people. The quality of life determines the quality of the ministry.

Toward the end of the conference each region projects its own goals in the coming ten years. Our Canadian West region decided to set our goals from the present 64 Chinese churches to plant 128 new churches in the coming ten years, and from the present 72 full time workers to 210.

The next Congress will be held in 1986 in Taiwan. At that time we shall check and review our progress and to pray and to encourage one another to reach our goals.

This congress cost over $200,000 (excluding the delegates' travel and lodging expenses). It was raised by the Chinese Christians at this congress.

The oneness in Christ can only be felt in such a congress even though I was the only Christian Reformed member attending this Congress. It was very enriching and edifying to have fellowship with all these Christians from different persuasions to have the same Lord and to have the same goal.

I gained greater understanding of the Great Commission, Spiritual gifts and Contextualization. These will help a great deal in my present ministry. Thank you for supporting me to attend this Congress and may God bless our colaborship in reaching the Chinese in this generation.

A corrupted theology?

TAIPEI, Taiwan — Christian theologians from Latin America, Africa, and Asia, will gather for the Third World Theologian's Consultation to be held next year in Seoul, Korea from August 27 to September 5. Their purpose will be to evaluate western theology according to the Bible.

In announcing the gathering, Dr. Bong Rin Ro, consultation co-ordinator, quoted a scholar who observed, "theological ideas are created on the European continent, corrected in England, corrupted in America and crammed into Asia, Africa, and Latin America!"

The consultation proposes to scrutinize both Western and Third World theology and to suggest for each region an alternative evangelical theology which is based on scripture.

A representative group of theologians from the three regions is developing the specific program for the consultation.

Off to University

Continued from page 1

One sees the slow erosion of the good life and is confronted with the gut-issues of making ends meet.

With many of our fellow Canadians we find ourselves in the bind of discovering that most of our learning is unintentionally geared to job-training. It is not the intention of our professors nor of us, but that is the way things seem to work out. Life before God is reduced to work.

Unconsciously we find ourselves often asking the question, whether what we/I are learning today is useful for my work tomorrow? Will it help meet the demands of my profession? Will it help me to secure an income which will provide food on the table? Will I be able to get married, have a house and raise a family? These and many more questions cross our minds as we enter consciously into the technological age where achievements are a must and success the assurance of pay and prosperity. Will I be able to succeed in this highly competitive world?

We are part of this society and its educational system, which is highly geared to the success of our achievements. Much of this life is detached from the living reality that God is Sovereign Lord and His Word the foundation of it all. How can we bring together our studies at the university or college and the Word of God, which brings harmony and balance, hope and joy, but above all direction and renewing?

Much of our studies is abstracted from the realm of life. Much of our investigation is motivated away from what our Lord calls it to be and is directed to serve mankind (often only a small segment) in its self-determination. In our society our studies are more based on individualistic achievements than on the benefit for the whole of the community. We unconsciously participate in serving the idol of progress through scientific sophistication.

It is in this context that the campus ministry seeks to provide an open forum of discussion, of study and fellowship with Christians from all different backgrounds as well as our own. We try to come to grips with our individual callings, studies as well as the direction we as society are going. With the help of sympathetic professors and others in the academic world together with students from all over, we try to grapple with the issues of the day.

Together we seek fellowship with the Christ of the Scriptures and one another sensing the urgency of our times. We sympathize with the leaders of our age in the magnitude of complexities of issues that seem to befuddle our vision. Humbly we seek, in the light of God's revelation in Jesus Christ, understanding in Jesus rection, wisdom and sensitivity to our calling as being Christ's body on the campus.

The task is awesome and very challenging, difficult but beautiful to minister and to be ministered to by one another. Because of this we call on all who enter into these halls of learning, be it college or university to join us in our campus ministry to be this body of Christ seeking and allowing in all humility the Kingdom of God come to manifestation in the midst of a secular society. Together with the saints, our forefathers and mothers, we pray confessingly to "Let Your Kingdom come, that is, so to govern us by Your Word and Spirit in such a way that more and more we submit to You. Keep Your church strong, and add to it...."

The chaplaincy of our campus ministry needs your prayers, members of Christ's church. We need your support and we need every student who comes from our own community to join this ministry. It is not a ministry to be exercized by our Christian Reformed chaplains alone, but is essentially the ministry of the church. First of all by our own Reformed students coming from all over. It is their ministry to their fellow-students and the greater campus community.

It is also the ministry of the church back home, be it in the big cities or in the country, a ministry with other Christian students and movements like Inter-Varsity as a living witness of Christ's presence on the campus, but more .... It is also in a very humble and feeble way pointing to Jesus Christ's lordship, healing reign over all that is life....

It is in this context that we call our parents, friends and elders (including ministers) to us, your chaplains, with the names, addresses and telephones numbers of all who have left from among you to pursue a higher education at one of our Canadian universities or colleges. Contact us as soon as possible. We are waiting for your participation in the campus ministry.

- In Edmonton, Alberta, Rev. Tom Oosterhuis, 14712 - 91 st Ave., Edmonton, AB T5R 4Z1, (403) 483-8153, University of Alberta.
- In London, Ontario, Rev. Peter Slofstra, 1546 Western Road, University of London, ON N6G 1H4, (519) 438-5873 Western Ontario.
- In Guelph, Ontario, Rev. Ed Den Haan, 5 Keats Cres. Guelph, ON N1G 3B1 (519) 824-4525 University of Guelph.
- In Toronto, Ontario, Rev. Dick Pierik, 47 Anderson Ave., Toronto, ON M5P 1H6 (416) 489-8869 University of Toronto & York
- In Kingston, Ontario, Rev. Wm. (Bill) Dykstra, 825 Danbury Rd., Kingston, ON K7M 6G7 (613) 389-8523, Queens University.
- In Waterloo, Ontario, Dr. Remkes Kooistra, 453 Albert St., Unit #12, Waterloo, ON N2L 5A7 (519) 885-6105, University of Waterloo.
  Rev. Graham Morby, 316 Hiawatha Dr., Waterloo, ON (519) 886-1474, Wilfred Laurier University.
- In Hamilton, Ontario, Rev. Aren P. Geisterfer, 11 Forsyth Ave. S, Hamilton, ON L8S 2A3 (416) 524-0488, McMaster University.

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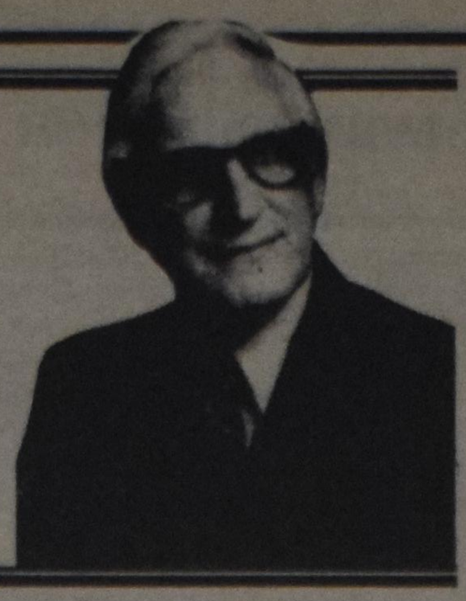
Evangelism Today

by Rev. Wesley Smedes



The whole church in evangelism

Evangelism is not an extra-curricular activity of the church alongside all else the church does. Nor is evangelism for only a select few in the church who have the gift and inclination for that work. It is not just the concern of the evangelism committee. If it becomes that, the committee may best be dissolved. Nor is the evangelism task accomplished by merely having two or three evangelism programs, even though the programs may be good ones like CET and Coffee Break.

Evangelism is for *everyone* in the church — young and old, those with a Ph.D. and those who have finished only the eighth grade, those who have a silver tongue and those who can merely stammer their confession of faith in Jesus Christ, professional people and those who may be gas pumpers — none are excluded. Every child of God is called to be a co-worker with God in His saving activity. *Every believer has gifts which the Holy Spirit has given for ministering in God's work of reconciliation.*

Does "every person in evangelism" mean that everyone does the same thing in the same way? Of course not. Does this mean that everyone must be engaged in a specific program of outreach? The answer is no. Does this mean that every person has to go out knocking on doors every other Tuesday night. By no means.

Does "the whole church in evangelism" mean that everything the church does and every activity of the church is evangelistic? It does not mean that. Family visiting does not have as its purpose to evangelize, although it is surprising how much evangelism can be done in family visiting. The instruction classes for our youth in the church are not designed to evangelize, although again it is surprising how much evangelism can be done in this way.

When I say "the whole church and everyone in evangelism" I mean that there must be an *evangelism dimension* in everything the church does. That dimension brings everyone into evangelism in some manner. There is nothing the church does that ought not to have this dimension. Evangelism is part of the fabric of the entire body of believers, so woven into the life of the church that in whatever the church is doing it can be identified as God's redeemed people and God's redeeming agent in the world.

Evangelism is inherent in the gospel itself. The gospel is God's Good News for the world — the news of reconciliation to the alienated, salvation for the sinner, redemption for the lost, deliverance for those in bondage, freedom for those enslaved, life to those who are dead, heaven to those whose destiny would otherwise be hell, translation into Christ's Kingdom for those who once belonged to the kingdom of darkness.

The good news is not only for those of us who have heard and believed, but for the whole world, for those right around us who do not know the Christ. If ever we think that the gospel is for us and ours and not for those right around us — our neighbours and friends — then we have misunderstood the gospel, or we have not believed it.

The gospel is at the core of all the church says and does. Our worship, our preaching, our sacraments, our educational program, our diaconal ministry, our evangelistic activities, our fellowship together — all have at the heart the meaning and significance of the gospel. The believer's involvement in any aspect of the church's life should arise from a desire to live out the gospel, including its evangelism dimension.

FRUITS

When this happens, you can sense what it will do in the life of the church. An evangelism dimension in the worship service means that we will not only thank the Lord for His work on our behalf, but also for His great salvation for those around us. When we pray, we will pray for those in need in our neighbourhood, our community, and in the world, as well as for our own needs. When we give, we will give generously so that those in our community and throughout the world may hear the good Word from God. Preaching will focus not only on the believer, but also on the unbeliever who may be present. Calls to decision will be made. Believers will recognize the gifts God has given them and be challenged to use them in ministry to one another and to those in the world about them.

Where the evangelism dimension is present in our catechism classes, our women's groups, our youth groups, persons will be made aware that this gospel is for those with whom they rub shoulders from day to day. They will be made to realize that, as a part of the church, they are God's instruments for the redemption of those with whom they come in contact.

The Church that has evangelism at its core will make evangelism a way of life. Many good things will become evident.

A more intense passion for those who do not know Jesus Christ will be manifest.

If the evangelism dimension is present in the church's entire life, we will walk more carefully in our relationships with one another and in our relationships with the world. As we live the Christian life, we will become magnets that draw people to Christ and to His church.

Yes, everyone, the entire church, is called to be a participant in God's saving work, in His work of building His Kingdom. What a privilege!

PASTORAL COUNSELING

We must be taught to be content

by Rev. Ralph Heynen

We are not really a very contented people. In fact, there is a restlessness among us that indicates that we are quite discontented. Our needs can usually be met but our wants are never fully satisfied. We have had days of affluence - these days have changed somewhat because of the inflationary process and difficulties in the financial situation of our country. But we tend to look at life and complain. We are so easily dissatisfied with things as they are. We complain about the governments or things that are happening in the world.

In a sinful world nothing is perfect. Things are never the way we would like to have them. But even if life were nearly perfect, we would still not be completely content. Contentment is a state of mind and heart. It reflects an attitude towards our environment and our fellow men. But it rests deeply within our own hearts. It means that we are restful and quiet in our present condition. Our desires are limited to what we have. This is called contentment. Contentment is something we must learn! Sometimes there are complainers and whiners in the family.

A child may find that whining is a convenient way to get what he wants. If he succeeds he may well become a nuisance in the family. His problem may be caused by the fact that he feels inadequate. Or he may believe that his pals are better off than he is. But where do children learn to use complaining and whining as tools to get their way? It may be that his mother or his dad - or an older brother or sister - have used it effectively and he has learned it by imitation.

We should never reward a complaining person by giving in to his demands. It's not good to say: If you only stop complaining I'll give you what you want! This teaches them the exact reverse of contentment. He will keep on complaining because the more he complains, the more he gets. At the proper time it's well to tell the complaining youngster that he's acting like a baby. He should be reminded of the many good things in his life and try to focus on those. Complaining should not be allowed in a family.

We all complain about inflation and the fact that gasoline is so expensive. The food bills are so high. We have never really learned to be content. In certain parts of Russia they cannot buy meat like we do in our supermarkets. They don't have food specials and coupons and the like. They stand in line for a long, long time. I imagine they also complain once in awhile. But if they complain too loudly they get into trouble.

I marvel at the words of Paul in Phillipians 4. He said: "I have learned to be content...." He wrote this while in a dungeon cell. After years of faithful service to His Lord, here he is in jail with little chance of getting out, it seems. Yet there is not a pessimistic note in the whole letter to the Phillipians. As he puts it, he was unbroken by adversity, unspoiled by prosperity. He had been remarkably successful in his ministry. I think Paul may have come from a rather well-fixed family as he had a marvelous education, the highest education possible among the Jews. He had gone on missionary trips, he had established more churches than any other apostle, he had been used of God in many ways. But it hadn't gone to his head, it hadn't spoiled him! He accepted it all as a gift of grace. He had also gone through adversity and suffering. He had been persecuted, he had been thrown in jail, he had been stoned, and he had been shipwrecked. He had endured a great deal but he had an indomitable spirit.

We teach children contentment when we teach them to appreciate the little things in life, the ordinary blessings that come to them. There are so many things that we take for granted. We have health, daily food, warm clothing, homes in which to live. We take these things for granted. Other people have them, so do we. But we aren't really thankful for them because we don't count them as gifts. We only consider the special things, the extra things, as blessings. We ought not to allow ourselves to be robbed of our contentment by looking for outstanding gifts! We can thank God for the ordinary things of live and say - I am content! Some of us cannot be content because others have so much more than we do. We shouldn't allow the greater blessings of others to rob us of our contentment. If we make comparisons with others they may have more. They may have a more beautiful home, they may have more money in the bank. But we don't know what goes on in the hearts of these people. We think that those with more earthly possessions are going to be more happy and more content. But it isn't true! Many of the wealthy are extremely discontented people.

Then there are those who are complacent and indifferent. They have a lot, but they feel that they have worked for it. They feel that they had to struggle to get where they are. This is a rather dangerous position as it borders on pride, thinking it is all due to what *we* did - what *we* accomplished! Instead we should say: "The Lord has richly blessed us." Contentment abounds in the heart that remembers the teachings of Jesus. He told us that the treasures of heaven are far greater than those on earth. In Christ we can remain unbroken in adversity and unspoiled in prosperity. We can be content by not allowing the external circumstances to control our lives. Life is not measured by what we have, but by what we are. Or better still, by what we have become through the grace of God.

Learning to be content is a life-long process. A lot of people are failing in the school of life. At least in that particular area. Young people are discontented, senior citizens are extremely discontented. Some go through life this way. It's too bad that this is carried on to each new generation.

Thought for the Week:

There is an old hymn that I love — O, Thou whose bounty fills my cup, with every blessing meet; I give Thee thanks for every drop, the bitter and the sweet. I thank Thee for both smile and frown, for the gain and loss, and praise Thee for the future crown, and for the present cross!

Graham crusade comes at the right time

CALGARY, AB — This oil capital of Canada responded enthusiastically to the Billy Graham crusade which was held here during the final week of August. The eight day crusade, which experienced extremes of hot and cold temperatures, drew an average of 20,000 to each meeting.

The city's population increases by 3,000 people monthly, and Calgary boasts of one billion dollars annually in new construction. In spite of its obvious affluence, the Alberta city has pronounced social problems which concerns civic and church leaders. Suicide rates and family breakdowns are increasing at an alarming rate. From six to ten percent of the city's population are reported to be church attenders.

Alberta Premier Peter Lougheed was present to welcome the evangelist to the province. "Your presence in such numbers is evident of your great respect for Billy Graham and for his message," he told the audience in McMahon Stadium. "We are experiencing difficult times in our nation. I hope we can include in our thoughts the awakening asked of us by Billy Graham."

The *Calgary Sun* reflected that note of expectancy in its editorial. "People who don't accept what Graham is teaching will at least think about his ethical and moral approach to life," stated the editorial. "Our city is experiencing a surge of marriage breakups, suicides, and crime. Graham may have come at just the right time."

Extensive media coverage brought the crusade to the attention of the area, and each evening editors, professional athletes, media personalities, and business leaders were among those responding to the evangelist's invitation to declare their faith in public response to the invitation.

Ministers of all denominations were involved in the crusade and were positive in their assessment at its conclusion.

The Rev. Randy Mohr, district secretary of the Canadian Bible Society and president of the Southern Alberta Conference of Lutheran Churches, summed up his reaction. "I was deeply impressed with the way Dr. Graham put it on the line for people, emphasizing that a decision for Christ demands thinking and cost. To see hundreds of people coming in spite of that warning shows they were giving serious thought to what a decision for Christ means," he stated.

The full crusade budget had been raised by the second service — the earliest in the Billy Graham Evangelistic Association's history. On the third day of the crusade, $71,000 was contributed by those attending to the Association's Canadian World Emergency Fund which forwards all donations in their entirety to the starving homeless, and other victims of disaster around the world.

The Calgary meetings were recorded on video tape for television showing across Canada within coming weeks and for later showing in the United States.

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Publican voters oppose tuition tax credit plan

WASHINGTON (EP) — Two Republican congressmen have found the people of their districts opposed to tuition tax credits for private and parochial education, despite support for the proposal from the White House and the 1980 G.O.P. platform.

Rep. Joel Pritchard, who represents a predominantly Republican district of Seattle, found 66% of his constituents opposed to the parochiaid plan in a recent poll which drew 17,000 responses. Rep. Robert McClory of the 13th Illinois Congressional District in a similar poll discovered that 55% of his constituents were against the tax credit scheme. McClory described his district in Lake, McHenry and Kane Counties as representative of a "broad cross section of the political, economic, and social interests of our nation." Over 31,000 voters responded to the survey.

"The polls show that the American people, including those in Republican districts, do not favor the tuition tax credit scheme," said Rev. R.G. Puckett, executive director of Americans United for Separation of Church and State. "President Reagan and the Republican Party should examine these figures carefully when considering such a costly and unconstitutional proposal." The Packwood-Moynihan tuition tax credit bill would funnel an estimated $4.7 billion tax expenditure to private and parochial schools.

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AACS 25th Anniversary celebrations

THE FLAME STILL BURNS

A series of articles about the history and significance of the AACS at its 25th anniversary, with research on the early years by C. C. Vanderiet.

(2) A timely or untimely birth?

by Bert Witvoet

The historic meeting of June 16, 1956, which gave birth to the ARSS, now known as the AACS, was attended by some 40 invited Reformed people thought to be sympathetic to the aims set forth by the early organizers. The gestation period from the very first informal meeting to this first general meeting was about nine months. It would appear then that the birth of the ARSS had not been premature. Yet that was the issue raised at the first public meeting held on November 3, 1956, in the Davisville Community Centre, Eglinton and Yonge Streets, Toronto.

The meeting featured a speech by Professor Ned Stonehouse of Westminster Theological Seminary, Pennsylvania. The speech was entitled "Why a Christian University?" A telegram of good wishes was received from the Reformed Fellowship, an organization which now frowns upon much of the work done by the AACS. Only historical hindsight provides us with a tinge of irony, it seems.

The discussion that got briefly started in the morning but was postponed till the afternoon revealed some of the tensions that would dog the track of the organization for many years. According to Remkes Kooistra, now campus minister at the University of Waterloo, there were three discernible groups at the meeting. There were the American home missionaries serving in Ontario, the Groen Van Prinsterer Club entourage from Grand Rapids led by Professor H. Evan Runner, and the Dutch immigrants living in Ontario.

A few of the home missionaries, notably Ehlers and Persenaire, objected to the haste of the attempt and the lack of adequate study. "It must be remembered," says Remkes Kooistra, "that Dordt College in Iowa had just been opened and Trinity Christian College in Chicago was making plans to start." The Christian Reformed establishment, those who favoured Grand Rapids and its college and seminary, were apprehensive about regional efforts to start institutions of higher learning. The Groen Van Prinsterer delegation was strongly in favour of the proceedings. But several voices from the Dutch immigrant section questioned the method of organization used by the early organizers. Why that June 16 meeting with only a select group of people?

This question symbolizes one of the criticisms always held against the AACS. On the one hand you want our support and on the other you keep the reigns of the organization in the hands of a select few. The organizers were convinced, however, that giving leadership always includes a measure of selectivity according to the central purpose of the association. You do not start writing a constitution in a democratic way, even if all those in attendance are Christians, or, more restricted yet, Reformed. The vision called for a free university: free from the state but also free from the church. Calvin College, for example, was seen as a church school, and many Christian Reformed people were happy with that. The organizers, out of principle, did not want that kind of institution. "Sphere-sovereignty" was too important a legacy left by Abraham Kuyper to sacrifice on the altar of wider acceptability.

At any rate, Reverend John Gritter, home missionary and man of peace, proposed the following motion: "The meeting accepts the assurance of the board members that in sending out the invitations to the June meeting the provisional committee did not mean to select certain persons of a particular tendency to the exclusion of others. The meeting urges those who have expressed their objections on that score to rest in this declaration. Adopted."

The adoption of this motion may have seemed misleading, even hypocritical to some; however, a close look at the list of people invited to the June 16 meeting will bear out that the 60 represented a broad range of attitudes within the Reformed community.

And so, the first public meeting had been held and several more people joined in and helped the growth of a fledgling association which, according to treasurer Peter Nienhuis, did not yet have a strong financial base. Here, too, there is some foreshadowing taking place. Finances have always been a matter of special concern for independent Christian organizations.

But though people sometimes move in dubious and halting ways, God still moved in his mysterious ways his wonders to perform, also through the AACS. Next week we will see how the association, by the grace of God, was able to offer study conferences and other visible means of grace in the area of scholarship.

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Vietnamese gather for Lakewood retreat

"Three large fish were roasted..."

by Martin Bosveld

The weekend of August 14-16 was Vietnamese Weekend at Lakewood Christian Conference Grounds near Forest, Ontario. For this special program Lakewood had made arrangements for Rev. Khiet Truong, pastor of the Vietnamese Evangelical Church in Grand Rapids, to be present. Notices were sent to Christian Reformed Churches in four classes, approximately 85 churches in total.

In preparation for the weekend a group of people in Chatham made camping equipment available and arranged for transportation of a number of Vietnamese refugees who attend a Sunday morning Bible Class at Calvary Christian Reformed Church. As a family we decided that we would camp with the refugees for the weekend.

When we arrived at the conference grounds on Friday afternoon we were told that at that time no refugees had arrived and that apart from the Chatham group no others had registered. This was quite a disappointment, especially since 'our' refugees had hoped to meet some of their countrymen there. It was not long, however, before we spotted two men who did not look like the Dutch who normally frequent Lakewood. They turned out to be Rev. Truong and a friend from Grand Rapids.

Before we had all our own equipment set up, several vehicles arrived bringing the refugees and the rest of the camping equipment. In total there were 8 adults and 4 children. Of the family sponsored by Calvary Church the father and two children came, while the mother and two children (one a baby) stayed home. The other two Vietnamese children also came with their father as their mother is still in Vietnam. Apart from the one church-sponsored family, all the others were sponsored by the government.

With the help of the people providing the transportation, the camping equipment was set up and a large tarpaulin fastened to some trees to provide shelter for the picnic tables. As it turned out, that tarp was probably the most useful piece of equipment on the site, since it was not long before the rain came down and the wind began to blow!

At nine o'clock that Friday evening the opening session was held in Lakewood's unfinished Conference Centre. At the end of that meeting Pastor Truong suggested an early Saturday morning meeting to plan the program for the weekend.

The refugees, however, had other plans. They wanted to do the planning that evening around the campfire. Before the campfire was burning, Khiet (as the Pastor was soon known to all of us) was on very good terms with the entire group. Rain forced an almost immediate retreat from the campfire to the shelter of the tarp, but the weather could not dampen the enthusiasm with which the group played games, told stories and sang their Vietnamese songs. And it can also be fun boiling water for Chinese noodles on a stubborn campstove at 2 a.m. on a wet, windy day.

Saturday proved to be a good day for games, fishing, talking and eating. Pastor Khiet showed himself to be a good fisherman as well as a 'fisher of men'. Under the direction of a young Vietnamese man, two excellent meals were prepared that day. After the evening meeting in the Conference Centre there was another campfire and the group was determined to make the most of this last evening with their new found friend, Pastor Khiet. They decided to stay up til 3 a.m.! It was another great evening of song, talk and story-telling.

Three large fish were roasted on the campfire (according to these Vietnamese the best part of the fish is its head, provided it is a large one). Peeling half roasted strips from a fish and eating it can be quite an experience for those not used to it, but we survived in good health. Since our knowledge of the Vietnamese language is extremely limited, Pastor Khiet provided a running translation to the extent that the abundant laughter made it possible.

The Vietnamese 'service' that Sunday morning started at 10:30 and lasted and lasted and lasted. There were songs (in Vietnamese, of course, since the Pastor had brought songsheets), there was a message explaining some very basic concepts of the Christian faith and there was a lengthy discussion. After all, only two of the eight adults were Christians (both Roman Catholics). Around one o'clock it was decided to go back to the camp and continue the discussion while at the same time getting something to eat.

Although the Pastor had planned to leave at 3 p.m., the games and discussions lasted until after six. The refugees found it very difficult to say good bye to Pastor Khiet (and we felt exactly the same way), but the Pastor quickly arranged a little parting game, during which he shook hands with the entire group. "My heart is here, but I have to go," he said. It was a most moving farewell which we will never forget.

We do not know how the lives of these refugees have been touched by the Holy Spirit, but we do know that they are interested in learning more about the Christian faith, and that they are continuing to come to the Sunday Bible class. We are very thankful for the opportunity which Lakewood provided and it would have been extremely difficult to find a better person to introduce these refugees to the Gospel message than Pastor Khiet Truong. Above all we are thankful to the Lord for what we experienced and we continue to pray that some day these refugees may also profess that Christ is their Saviour and Lord.

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Message to terrorists: "You can have him"

SCOTTSDALE, AZ (EP) — If Larry Ward, president of Food for the Hungry International, is ever kidnapped or taken hostage by international terrorists, his captors won't get much of a return for their efforts.

According to Ward's specific instructions to his staff (and written request to the United States Government), in the event of his being kidnapped or taken hostage no negotiations of any kind are to be conducted with terrorist groups.

In a notarized statement (witnessed by his wife and Senior Vice President), Ward states that if he is ever kidnapped, "It is my specific desire that not one cent of money or moment of time be expended in any negotiations for my release." A veteran of twenty-three years of relief work, and related millions of miles of travel through the world's trouble spots, Ward has recently returned from Laos, Cambodia, and his sixth trip to Hanoi in the past two years.

Ward sums it up: "I fully support the present strong position taken against terrorism by the U.S. government. International gangsterism must be stopped. As a relief worker, I am totally expendable. As a Christian, I gladly put myself in the hands of our all-powerful God."

He suggested if he is kidnapped or held hostage, his notarized letter simply be published with this notation for his captors: "He's all yours. You can have him."

Schuller to hold garage sale

LOS ANGELES (EP) — Dr. Robert Schuller, pastor and founder of the Crystal Cathedral, has announced that his church has pledged to build a million dollar 50-bed hospital for the Indians in Chiapas, Mexico. In order to raise the funds for the hospital, Dr. Schuller is holding Beverly Hills Garage Sales across the country on Saturday, September 19th.

Listeners to his Hour of Power TV program have been invited to hold individual garage sales for the hospital on this date, turning over the receipts to the Crystal Cathedral.

Dr. Schuller is also hosting the garage sale to take place in Beverly Hills at the Beverly Hilton Hotel on September 19th. Here, such items as a Rolls Royce, a ski boat, Gerald Ford's gold putter, furs and jewelry, and $480,000 worth of Boehm porcelain will be auctioned off that evening.

Dr. Schuller said at the dedication of the Crystal Cathedral one year ago, "A person whose life has been saved in this hospital in Chiapas, Mexico will say, 'I know why the Crystal Cathedral was built, to make this hospital possible for us.'"

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Het Feest Der Eerstelingen

Het derde Joodse feest dat in de Schrift genoemd wordt vindt u beschreven in Leviticus 23. Het wordt ook al in één adem genoemd met de eerste feesten: het paasfeest en het feest der ongezuurde broden.

Dat paasfeest en het feest der ongezuurde broden werden voor het eerst gevierd door de Israelieten toen ze nog in Egypte waren. Deze twee feesten werden toen door de Here ingesteld, en tijdens de viering werd het volk Israel verlost uit het diensthuis van Egypte. Terwijl ze met haast het paaslam, de ongezuurde broden en de bittere kruiden aten, trokken ze weg uit Egypte. Overhaast verlieten ze Gosen. Gered door het bloed van een lam!

In Leviticus 23 zegt de Here tegen Mozes: Op de veertiende van de eerste maand (14 Nisan) in de avondschemering is het des Heren pascha, en op de vijftiende dag van die maand (15 Nisan) is het des Heren ongezuurde brodenfeest. Het paasfeest met het feest der ongezuurde broden moet volgens de Schrift gevierd worden van 15-21 Nisan, zeven dagen lang. Door de Joden, die de grote feesten met een dag wilden verlengen, werd het later van 15 tot 22 Nisan gevierd. Wij moeten bij de tijdsbepaling in Exodus 12:18, waar staat, dat met het eten van de ongezuurde broden begonnen werd op de veertiende Nisan in de avond, bedenken, dat dit de avond na de veertiende Nisan is, die volgens Joodse tijdrekening het begin is van de vijftiende Nisan omdat de Joodse dagen beginnen met de avond.

Op de veertiende Nisan in de avondschemering begon men het paasfeest met het slachten van het lam, 's avonds begon men de viering van het paasfeest, het eten van het lam, en de ongezuurde broden, en de bittere kruiden, maar dan was het al 15 Nisan geworden.

Die vijftiende Nisan is een heilige vierdag, dan mag generlei beroepsarbeid worden verricht. Het is een sabbat! Zeven dagen achter elkaar moet Israel de Here een vuuroffer brengen, en die zevende dag is weer een heilige vierdag, een sabbat.

Dan komt de instelling van het derde feest: Wanneer gij het land binnengaat dat Ik u geef, en de oogst daarvan binnenhaalt, dan moet gij een „omer" als eersteling van uw oogst tot de priester brengen en deze moet de omer voor het aangezicht des Heren bewegen, opdat gij welgevallig zijt; daags na de sabbat moet de priester hem bewegen. Daags na de sabbat, dat is dus 16 Nisan, want 15 Nisan was een sabbat.

Op de tweede dag van het feest der ongezuurde broden wordt de omer van de gerste-oogst voor de Here bewogen, als een teken van de overgave van de hele oogst aan Hem, die het land en de oogst heeft gegeven.

Over deze uitdrukking „daags na de sabbat" was reeds in de oudheid groot verschil van mening. De Farizeers verstonden het van de morgen na de eerste feestdag, zodat de wijding van de „omer" zou hebben plaatsgehad op de 16e Nisan. En voor dit gevoelen pleit bepaald Jozua 5:11, volgens welke plaats het volk op de dag na het pascha geroosterd koren at van de opbrengst van het land, wat onderstelt dat het offeren van de „omer" had plaatsgevonden.

Wat is de omer? Als de gerst wordt geoogst moet er een omer van de gersteoogst naar de priester worden gebracht. Men is gewoon om omer door garve of schoof te vertalen. Vast staat echter dat naar Numeri 15:20 de omer der eerstelingen de vorm had van een koek van met water vermengd gerstemeel. Het woord omer kan dus zowel door gerstekoek als door schoof of garve worden vertaald. Die koek, schoof of garve moest door de priester voor Gods aangezicht bewogen worden. Bij deze eerstelingsomer moet op dezelfde dag een één jarige lam zonder enig gebrek aan de Here ten brandoffer bereid worden, met als bijbehorend spijsoffer twee tienden fijn meel, met olie aangemaakt, ten vuuroffer tot een liefelijke reuk voor de Here, en als bijbehorend plengoffer een vierde hin wijn om de dankbaarheid voor de nieuwe oogst, die met de gersteoogst begint, aan de Here te tonen. Brood noch geroost noch vers koren moogt gij op diezelfde dag eten, totdat gij de offergave aan uw God zult gebracht hebben.

Dan moet Israel vanaf die datum gaan tellen: vijftig dagen. De Joden noemen dat omer tellen. Op die vijftigste dag valt dan het Pinksterfeest!

Weet u dat de Joden dit derde feest, het feest der eerstelingen, al sinds meer dan twee duizend jaar niet gevierd hebben, terwijl zij nog altijd Pasen en het Ongezuurde Broden Feest vieren? En weet u ook dat de Israeli er nu kort na 1948 weer mee begonnen zijn? Het is nu steeds op een dag na de sabbat, dus op een zondag en wie denkt dan niet aan de Here Jezus Christus, die op een zondag na de sabbat opstond uit het graf, en de eersteling werd van hen die ontslapen zijn. Ons Pasen is zeker ook het feest van de Eersteling!

J. Van Harmelen

Uit Nederland

Prinses Irene gescheiden

De Krant — Prinses Irene is officieel gescheiden van prins Carel Hugo van Bourbon van Parma. De Utrechtse rechtbank heeft op 26 mei de echtscheiding uitgesproken.

Prins Carel Hugo is benoemd tot voogd over de vier kinderen, de prinsesjes Maria-Carolina en Margarita en de prinsen Carlos en Jaime-Bernardo. De 41-jarige prinses Irene, bij wie de kinderen voorlopig blijven, is tot toeziend voogdes benoemd.

Prinses Irene trouwde op 29 april 1964 in de Santa Maria Maggiore kerk in Rome. Nadat Carel Hugo in 1968 door generaal Franco het land werd uitgezet, mocht hij in october 1977 terugkeren naar Spanje. Irene bleef echter met de kinderen in Frankrijk, vanwaar zij regelmatig Soestdijk bezocht en kennismaakte met de adjudant van Prins Bernhard, kapitein-terzee Ronnie Wolff.

Prinses Irene is nu van plan om in Nederland te blijven wonen. Zij hoopt nu in Nederland „een eigen plaats" te kunnen veroveren, door zich actief in te gaan zetten voor sociaal ontwikkellingswerk. De komende herfst zal zij als bestuurslid van de Stichting Columbine een hulpactie gaan voeren voor een krottenwijk van de Fillippijnse hoofdstad Manilla. Maar zij wil liever niet als prinses op de voorgrond treden.

Met de mogelijkheid van een echtscheiding hield prinses Irene al acht jaar geleden rekening. In een interview dat de schrijver Wim Hornman in zijn boek „Requim voor een dictator" publiceerde, zei ze:

„Carlos staat voor iets en dat is zijn hele leven. Als hij thuiskomt, werkt hij door. Trouw je met zo iemand, dan trouw je met zijn werk. En als ik Carlos aanvaard, aanvaard ik ook zijn werk."

„Elke vrouw moet achter het werk van haar man kunnen staan, maar als ik dat niet meer zou kunnen, zou hij dat respecteren, terwijl ik mij op hetzelfde moment realiseer, dat dan op den duur ons huwelijk onmogelijk zou worden. Dan zou ik een robot worden en dat kan ik niet. Ik ben actief. Ik moet mij voor iets kunnen inzetten," aldus het interview.

Met de echtscheiding is prinses Irene de naam van haar man en dus ook de titel

van Bourbon van Parma kwijtgeraakt. Maar ze blijft prinses der Nederlanden, prinses van Oranje Nassau en prinses van Lippe-Biesterfield. Ze zal alleen geen lid meer kunnen worden van het Koninklijk Huis omdat ze door in 1964 zonder toestemming van het parlement ging trouwen, haar rechten op de troon verloor. Daar verandert nu zelfs met haar echtscheiding niets meer aan.

Prinses Irene, nu 42 jaar, woont in haar witte villa tegenover Paleis Soestdijk.

PERSOVERZICHT

• Trudeau en zijn naaste medewerkers trokken zich terug op een mooi landgoed in Nova Scotia en beraadslaagden zich over de belabberde ekonomiese toestand. Ed Broadbent, die altijd klaar staat als de verdediger van populaire zaken, klom op zijn preekstoel en riep met luider stem om hulp voor allen die te kampen hadden met de hoge rente. Hoe dat precies moest wist hij ook niet, maar 't was toch mooi gezegd. De Minister van Financien echter goolde in zijn antwoord koud water op onze verhitte socialistiese leider: de regering weet er ook geen raad op. Ondertussen gaat een belanrijke afdeling in onze nationale winkel dicht. De graanuitvoer werd prakties stil gelegd door stakingen in die bedrijfssektor. De olie maatschappijen, dat zijn die lui die de hoogste noten zongen in de ekonomiese klaagliederen, moesten wel toegeven dat hun winst in 1980 met 31% omhoog was gegaan. Dit keer gaf het Bureau voor de Statistiek een wat meer optimisties geluid: er is een teruggaande tendens in het aantal werklozen.

• In Polen hield de arbeidersbeweging haar eerste congres. Een beetje onder de indruk van hun pas verworven macht liet het congres nogal opstandige taal horen in de richting van alle kommunistiese arbeiders. Het antwoord van Moskou liet niet lang op zich wachten. Het Kremlin ging tekeer als een onderwijzer die geen orde kan houden in de klas. De dreigementen waren niet van de lucht.

• Begin was in Washington om eens precies het naadje van de kous te weten te komen omtrent de verkoop van Amerikaanse vliegtuigen aan Saudi Arabie, waar hij het lang niet mee eens is. President Reagan gebruikte een oude methode om hem wat op z'n gemak te stellen: als je je koest houdt krijg jij er ook een paar.

• In Egypte trok Sadat flink van leer tegen zijn oppostie. Hij stopte er 1500 achter de tralies, sloot een hele bende moskees, en stuurde het hoofd van de Koptiese kerk met pensioen. Iets gematigder dan Khomeini die ze eenvoudigweg dood schiet, maar toch ook weer niet je zuivere demokratie in aktie.

• Nederlandse troepen die onder het vaandel van de Verenigde Naties tenminste proberen de vrede in Libanon te bewaren ondervonden stank voor dank en werden onder vuur genomen door de zogenaamde christelijke militia. De Hollanders hielden het hoofd koel en er vielen geen slachtoffers.

• Frankrijk's president Francois Mitterand houdt niet van halve maatregelen en hij is een socialist van de ouwe stempel. Van de week heeft hij in Frankrijk de banken genationaliseerd. „Hebbe is hebbe", zou tante Katrien zeggen.

• De voormalige Amerikaanse president Nixon had even een mazzeltje. Hij verkocht zijn huis in New York dat hij voor $750.000 had gekocht voor $2600.000 en kocht een nieuw huis voor $1.200.000. Volgens mijn berekening komt dat neer op $650.000 in het zakkie. Daar kan hij zijn vrouw wel een bloemetje voor kopen.

• Zijne Majesteit Koning Sobhuza de Tweede, de Leeuw van Swaziland, de Stier, de Onbegrijpelijke, de Grote Berg vierde zijn zestig-jarig ambtsjubileum. Prinses Margaret was tegenwoordig en moest natuurlijk even voorgesteld worden aan de koninlijke familie. Dat bleek meer een karwei te zijn dan zij gedacht had. De koning heeft namelijk 100 vrouwen en zeshonderd kinderen. Zou die man ook kinderbijslag krijgen?

• Carl Junior begint nu gebruik te maken van een pot, en 's ochtens vroeg belt hij ons even om trots de score te vermelden.

• En „De Pioneer" een publikatie van de Hervormde Kerk in Noord Amerika heeft besloten geheel tot het Engels over te gaan. Hoe lang zal er nog een Hollandse sektie zijn in C.C.? Hoe lang nog voor „De Wachter?" 't Kan niet zo lang meer duren, denk ik.

Carl D. Tuyl

CAANS helpt onderwijs in Nederlandse taal

Windmill Herald — De belangstelling voor de Nederlandse cultuur, historie en taal is recentelijk aanmerkelijk toegenomen in Canada en de V.S. In tal van plaatsen wordt aan de avondscholen in de wintermaanden les gegeven in het Nederlands.

Dit gebeurt gewoonlijk in samenwerking met een Nederlandse vereniging of een credit union organisatie. De pioniers hiervan zijn Club The Netherlands in St. Catharines (Ontario) en DUCA Community Credit Union (Toronto), die initiatieven op dat gebied vanaf het begin hebben gesteund. Andere organisaties, zoals Je Maintiendrai (Vancouver) hebben in de nieuwsbrieven van de vereniging de Nederlandse lessen aanbevolen.

Het Nederlands is aan diverse universiteiten en Hogescholen in de V.S. een onderdeel van het leerprogramma. In Canada wordt het Nederlands sinds kort ook op universitair niveau geboden. De reeds jaren bestaande, maar nu tot bloei komende organisatie CAANS (Canadian Association for the Advancement of Netherlandic Studies) heeft hieraan een gunstige wending gegeven.

CAANS beperkt zich echter niet tot de taalinitiatieven; dat is slechts een aspect van een veel breder streven. Reeds jaren wordt er elk laatste weekend van mei vergaderd, ergens aan een Canadese universiteit, onder de auspicien van Learned Societies Of Canada, een overkoepelings verband waaraan tal van organisaties zijn aangesloten, die evenals CAANS academische doeleinden hebben.

Als lid van CAANS kon men tot enkele jaren geleden slechts een jaarlijks rondschrijven verwachten over een aanstaande conferentie in de laatste week van mei. Gewoonlijk kreeg men tevens een verslag van de vorige.

Thans is deze situatie ten goede gewijzigd met de stichting van diverse plaatselijke afdelingen. Van deze afdelingen zijn Toronto en Windsor het meest aktief, wanneer het aantal bulletins een indicatie mag zijn van de ontplooide aktiviteiten. Een recente nieuwsbrief gaf een opsomming van het werk van de afdelingen. Aangezien het streven van CAANS op een academisch niveau het algemene verenigingsleven dat in onze gemeenschap wordt ontplooid, complimenteert, wordt hieronder een overzicht geboden met een adres waarmen zich kan vervoegen voor verdere inlichtingen.

Afdeling te London (ON) speciale belangstelling voor kunst en literatuur, auteurswerk en het vertalen van boeken e.d.

Afdeling te Montreal: introductie van cursessen in de Nederlandse taal en het beleggen van een wetenschappelijke conferentie in de Neerlandistiek (voorlopig data 30 & 31 oktober en mogelijk 1 november).

Afdeling te Ottawa: mevrouw I.G. DeJong, P.O. Box 13036, Kanata, ON K2K 1X3 zoekt personen om een afdeling te stichten. In 1982 wordt hier de jaarlijkse conferentie gehouden van de Learned Societies of Canada.

Afdeling te Toronto: zojuist een conferentie gehouden met als onderwerp: „Canadian Perspective on Flemish and Dutch Culture." Voor 1982 organiseert men opnieuw een wetenschappelijke conferentie. Een taalcommissie begeleidt de cursussen in het Nederlands aan de Universiteit of Toronto, welke aanvingen in september 1980 en die in een goede belangsteling staan. Lesmaterlaal dat ontworpen is door CAANS-leden wordt gebruikt voor lessen Nederlands op vijf plaatsen in Metro Toronto. De lessen zijn voor kinderen. Volwassenen kunnen terecht bij taallessen aan het Centennial College en bij DUCA.

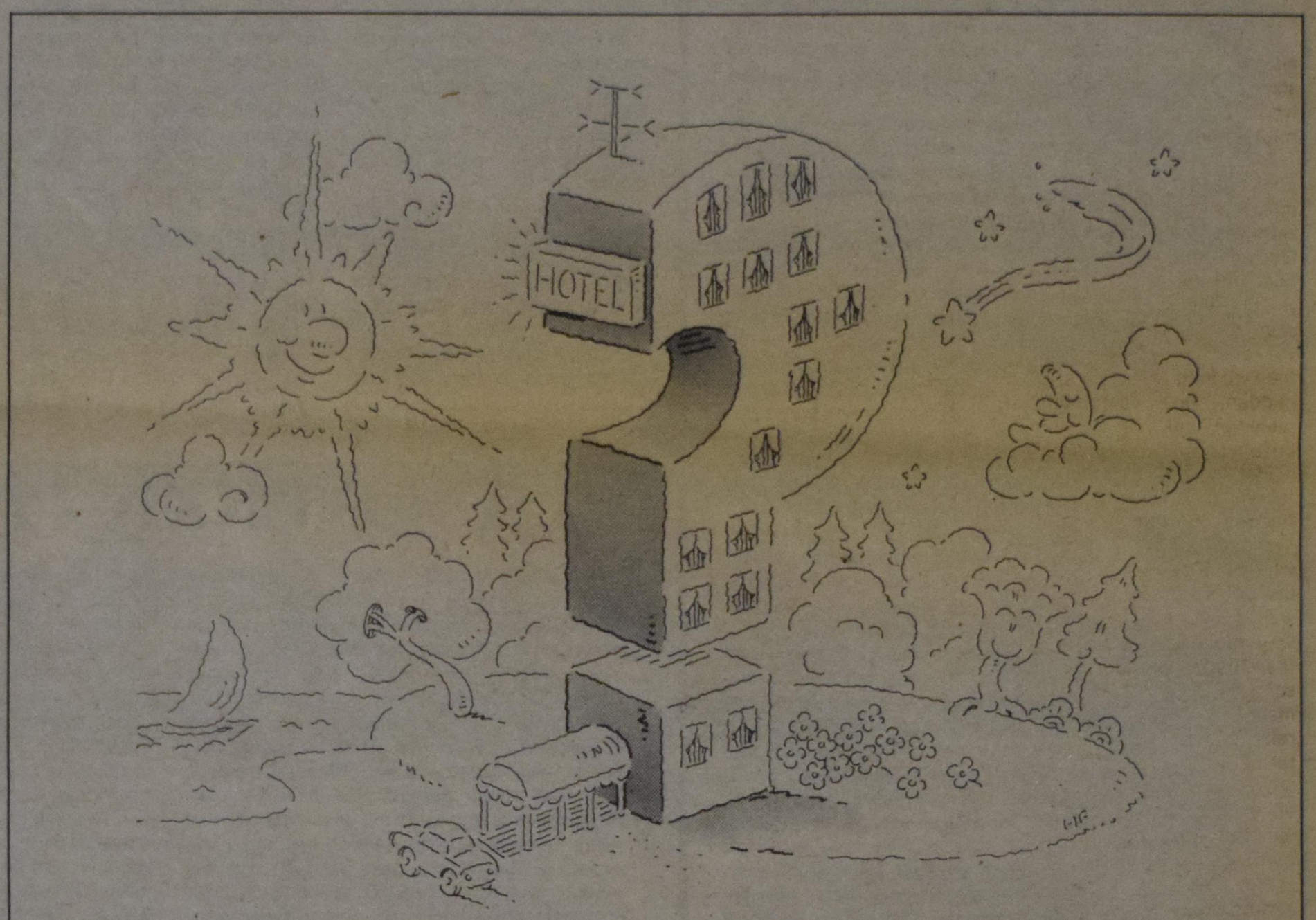
Afdeling te Waterloo: taalcursussen, waarvoor dit voorjaar ruim 100 personen zich registreerden. Ook hoopt men in het na jaar van 1982 een conferentie te beleggen in de Neerlandistiek.

Afdeling te Windsor: mej. Henny Ruger begeleidt de publikatie van twee-talige (Nederlands-Engels) wetenschappelijke bijdragen, waarvan er twee kort geleden zijn verschenen. Onlangs ontving een studente, die speciale belangstelling toonde voor Nederlandse muziek, de prijs van de Consul-Generaal van Belgie. Een ander lid heeft een lezing gegeven over de historie van de Mennisten en hun Nederlandse band.

Afdeling te Winnipeg: ruim een jaar geleden gesticht. De eerste lezing werd gegeven over de rol van de Canadese strijdkrachten uit Manitoba bij de bevrijding van Belgie en Nederland.

Personen die zich interesseren voor het werk van CAANS kunnen zich richten tot A.van den Hoven, Department of French Language and Literature, University of Windsor, ON N9B 3P4.

Waardeert u C.C.?
Bestel het voor een vriend.



„Reisgids voor de gehandicapten" zal al uw vragen beantwoorden.

Hoe ziet de parkeerplaats er uit? Zul je in staat zijn door de ingangen te manoevreren? Zijn er gemakkelijke toiletgelegenheden? Er is een antwoord op dit soort vragen over meer dan 100 belangrijke toeristencentra in Ontario in "Travel Guide for the Disabled."

U zult er ook in vinden: toegankelijke logiesgelegenheden; kantoren van de Canadese vereniging voor gehoor-gestoorden; districtskantoren van het Canadese Nationale Instituut voor de blinden; provinciale parken met gerieflijke toiletgelegenheden voor de gehandicapten; contactadressen voor transport en Highway 400/401 dienstencentra.

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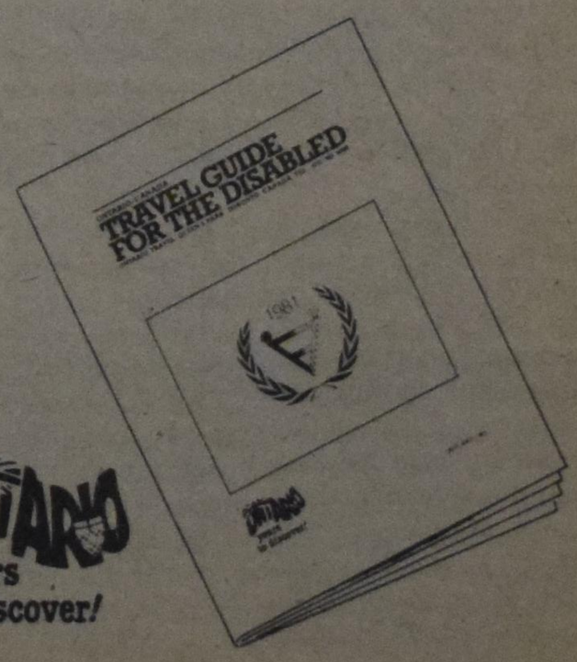

ONTARIO yours to discover!

Dag oude dag!

by Ab Vander Mey

Dankbaarheid

Wat kunnen wij het als mensen moeilijk hebben, met onszelf, met anderen, met het leven en met de wereld. Die moeilijkheden bestaan meestal niet in de zichtbare dingen, maar in de manier waarop we er mee omgaan, in de innerlijke spanningen en de vragen: waarom, in ons verdriet, de onvervulde liefde, de onbereikbare idealen en begeerten.

Wat zouden we het makkelijker hebben met onszelf als we alles los zouden kunnen laten en kunnen overgeven, als we er innerlijk boven staan, als we niet wezenlijk worden aangetast door wat rondom ons gebeurt.

Elke mens gaat een weg door het leven. Een weg, die misschien niet zo prettig is en zelfs zeer verdrietig kan zijn. De weg die een mens gaat door het leven is zo vaak een moeilijke weg. Onze levensweg is vaak heel anders dan wij ons voorgesteld hadden toen we jong waren en idealen hadden, ons voorstellingen maakten van de toekomst, onze weg uitstippelden.

Het kan alles zo heel anders lopen dan wij het gedroomd hadden. Er zijn zoveel omstandigheden in ons leven waar wij niet op gerekend hadden of die wij vergeten waren toen we de route voor onze levensweg probeerden vast te stellen. Omstandigheden waar we soms wel op gewezen werden, maar waar we vaak geen rekening mee wilden houden, totdat we werden gedwongen om te erkennen dat er machten en krachten in ons leven aan het werk zijn, waar we niet tegenop kunnen.

Het resultaat is dat onze levensweg, als we terugzien, geen gemakkelijke weg is geweest. Het was een moeilijke weg met veel gaten en scherpe bochten. O, als we die weg nog eens over konden doen.

Er zijn mensen die hun leven aan een complex van ondankbaarheid lijden. Men was vaak blind voor God's weldaden. Terwijl de wereld en hun eigen leven vol dingen zijn die hen vreugde zouden kunnen verschaffen, zien zij die dingen niet. Ze zijn te vergelijken met die mensen welke Jezus had genezen en die vergaten om terug te komen om de Meester te bedanken. Het is juist die geest van ondankbaarheid die de oude dag soms zo moeilijk maakt. Als we s'middags dankbaar waren geweest zou de dankbaarheid ons s'avonds niet hebben ontbroken.

Dankbaarheid maakt alles anders. Dankbaarheid is de geheimzinnige kracht die ons bloemen ziet bloeien op de meest onvruchtbare en rotsachtige bodem. Als wij blijven oefenen in de genade der dankbaarheid dan is dat één van de geheimen waarvan het geluk van onze levensweg afhangt. En het geluk hangt niet af van wat wij hebben, anders zouden zij die het meeste bezitten het gelukkigst zijn.

In werkelijkheid zien wij dat zij die het meeste hebben niet de gelukkigsten zijn. Geluk op onze levensweg hangt niet af van wat wij bezitten, eerder van de vraag uit welk gezichtspunt wij het leven bezien. Bezien wij ons leven uit het standpunt van dankbaarheid dan zijn wij op de weg van het geluk en de vreugde gekomen.

Er zijn in ons leven wel duizend dingen die ons neerslachtig kunnen maken of ons kunnen zegenen, en alles hangt af van welke hoek wij de dingen bezien. Ondankbare mensen zijn nooit gelukkige mensen. Als wij ons van binnen bezinnen dat wij verlost zijn geworden, niet door geld of goed, maar door het bloed van onze Heiland, wat kunnen wij dan anders zeggen dan: ''God zij dank voor zijn onuitsprekelijke goedheid en trouw.''

Denk aan alles wat wij te danken hebben aan God de Heer, dan zal er een nieuwe vrede komenin ons leven, een geluk dat wij misschien tot nu toe niet kenden, een verlangen om nog iets te doen, voor Hem, die lief heeft en zichzelf voor heeft gegeven. Dan kunnen wij ons in stilte terug trekken om God te danken voor alles wat Hij ons schenkt. Waar wij ook bidden, of dat nu is in een stille kapel ergens in Frankrijk, een grote kerk, of in onze slaapkamer, God hoort ons altijd aan en Hij zal ons omringen met de glans van Zijn Heilige aanwezigheid.

Gods goedheid om in onze behoeften te voorzien en Zijn genade om onze zonden uit te wissen zullen ons tot het einde toe vergezellen. Zoals een kind in de armen van zijn moeder rust, zo mogen wij rusten in de zorg van God onze Vader. ,,Wie zal ons scheiden van de liefde van Christus?''

Dank God dat Hij ons vernieuwt en leidt. Hij zegt: „Ik de Here zal uw rechterhand vasthouden en tot u zeggen: ‚Vreest niet, ik zal u helpen'.''

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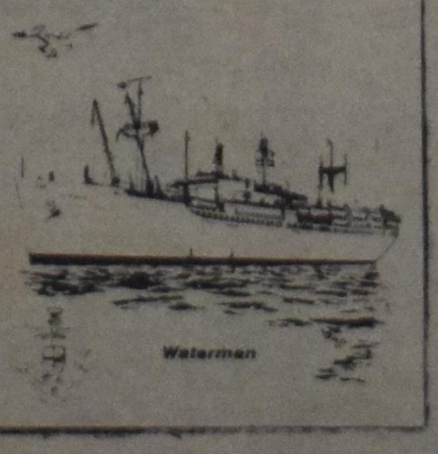

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BIRTHS

JANSSENS: "Behold children are a gift of the Lord." As grateful parents, we, Tim and Margo gladly announce the arrival of, MARGARET AMANDA, born July 30, 1981. She is the first grandchild for Mr. and Mrs. Hilke Janssens of Thunder Bay, and the first for Mr. and Mrs. William Buys of Beamsville. Another great-grandchild for Mr. P. Hogendoorn of Beamsville, and for Mrs. M. Schelhaas of Holland.
Address: R.R. #1, South Gillies, ON P0T 2V0

RUCZAY: With praise and thanks to God, Dave and Janet (nee Spek), are happy to announce the birth of their second child, another daughter, whom they have named, KAREN EMILY. She was born on Saturday, July 25, 1981, weighing 7lbs. 5 oz., at Welland, ON. A welcome little sister for Kristi, 5th grandchild for Mr. and Mrs. Ype Spek and also a 5th for Mr. and Mrs. A. Ruczay, all of Wellandport, ON.

VANDENENDE: With thankfulness for his gift of life, we, Henk and Janet VandenEnde, would like to announce the birth of our first child, CHRISTINA MARGARET. She was born on Sunday, August, 9, 1981, weighing 8 lbs. ½ oz. Her grandparents are Rev. and Mrs. A. VandenEnde of Strathroy, ON and Mr. and Mrs. J. VanderLinde of Sarnia.
515 London Rd., Apt. 234 D., Sarnia, ON N7T 4X4

VANDERKOOY: "Whatever is good and perfect comes to us from God, the creator of all light ..." (James 1:17).
Jack and Margaret were blessed by the birth of RACHEL LINDA at 4:49 a.m. on Tuesday, September 1, 1981. Weight 6 lb. 3 oz. Brothers Steven and Timothy also welcome her with love. She is the 31st grandchild for Mr. and Mrs. James VanderKooy Sr. of Simcoe and the 11th grandchild for Mr. and Mrs. John Vander Boom of Rexdale.
R.R. #5, Simcoe, ON N3Y 4K4

VERDONK: With thanks to the Lord, for his rich blessing, we happily announce the birth of, JOHN SAMUEL, on September 1, 1981. He is a beautiful brother for Lisa, Maria, Julie, Sara, Rachel. His grandparents are Mr. and Mrs. C. Duiker of Guelph and Mr. and Mrs. T. Verdonk of Hamilton.
John and Ria Verdonk, R.R. #1, St. Anns, ON L0R 1Y0

WIERSMA: With praise and thanksgiving to God, we, Jim and Wilma, announce the birth of our second child, a son, BRADLEY MICHAEL, born August 28, 1981. A brother for Brenda. Bradley is the second grandchild for Mr. and Mrs. Peter Haverkamp of Nanticoke and Mr. and Mrs. Mike Wiersma of Grimsby.
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An ad in C.C. goes a long way!

MARRIAGES

ELLIOTT-TERPSTRA: Mr. and Mrs. Allen Elliott and Mr. and Mrs. Evert Terpstra, are happy to announce the marriage of their children, DAWN and CLARENCE. This wedding ceremony will take place, the Lord willing, September 19, 1981 at 7:00 p.m. in the East Chr. Ref. Church in Strathroy. Rev. J. Tangelder officiating.
Future address: R.R. #2, Mt. Brydges, ON N0L 1W0

FLUIT-ABBISS: Along with their parents, DEBBIE and WAYNE would like to announce their marriage on August 28, 1981 at the Mount Hamilton Chr. Ref. Church. Rev. J.W. Jongsma officiated.
New Address: R.R. #3, Caledonia, ON N0A 1A0

MAARTENSE-VANOOSTVEEN: Mr. and Mrs. Carl Maartense and Mr. and Mrs. Adrian Vanoostveen are pleased to announce the marriage of their children, DEBBIE and JOHN. This celebration will take place, D.V., at 4:30 p.m. on Friday, October 2, 1981, in Maranatha Chr. Ref. Church, St. Catharines, ON, Rev. J. Kuntz officiating.
Future address: 271 Patenaude, Ile Bizard, PQ H9C 1B7

VANMARUM-WASSINK: Mr. and Mrs. Guy VanMarum and Mr. and Mrs. Evert Wassink, are happy to announce the marriage of ALICE to CLARENCE. The ceremony took place on Saturday, August 15, at 3 o'clock in the Second Chr. Ref. Church of Sarnia, ON. Rev. R. Van den Berg officiated.
New address: 1347 Butler, Grand Rapids, MI

ANNIVERSARIES

Rijswijk — Brampton
1946 — 1981

October 9

With joy and thankfulness to our Lord, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

ZWIER and ANNE ADRIAANSE
(nee Van Helden)

We are thankful to the Lord for giving us such wonderful parents and grandparents and pray that he will continue to bless and keep them for each other and for us.
Oscar & Joanne Feenstra; Ricky, Jason, Shane — Acton
John & Cathy Adriaanse — Brampton
Pete & Ellen Adriaanse — Brampton
Open house will be held on Friday, October 9, 1981 in the Parish Hall of Immanuel Chr. Ref. Church in Brampton from 7:30 - 9:30 p.m. (Best wishes only please).
Home address: 3 Parkway Ave., Brampton, ON L6X 2G5

Calgary — Edson
1956 — 1981

October 5

With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

JOHN and FEMMIE DEPEE
(nee Scholing)

It is our prayer that God will continue to keep them in his care and bless them in years to come.
Love and congratulations from your children and grandchildren:
Ron & Janet DeLeeuw; Vernanda Julie, Darryl — Carrot Creek, AB
Glenn & Alice Van MeeteLen; Lisa — Edson, AB
Art Depee — at home
Frank & Andrea DeLeeuw — Carrot Creek, AB
Joan Depee — at home
Harvey Depee — at home
Open house will be held on October 10, 1981 in the Carrot Creek Hall beginning at 8:00 p.m.
Home Address: Box 1614, Edson, AB T0E 0P0

ANNIVERSARIES

1941 — 1981

September 25

With joy and thankfulness, we hope to celebrate, the Lord willing, the 40th Wedding Anniversary of our parents and grandparents,

JOHN and MARIE PLEIZIER
(nee Top)

We praise God for his goodness shown to them throughout the years, and pray for his continued blessing on them in the future.
Their children:
Reta & Peter Bos — Castleton, ON
John & Wendy Pleizier — Stirling, ON
Gerald & Christina Pleizier — Navan, ON
Grace & Marius van Reenen — Waterloo, ON
Chris & Marcia Pleizier — Stirling, ON
Harry & Grace Pleizier — Stirling, ON
Henny & Kerry Smith — Toronto, ON
Mieke Pleizier — Stirling, ON
and 10 grandchildren.
Open house will be held on Sunday, September 27, from 2-4 p.m. at the home of Chris and Marcia Pleizier.
Home address: R.R. #2, Stirling, ON

Brampton — St. Catharines
September 8, 1981

It is with great joy and thankfulness to the Lord, that we may celebrate the 25th Wedding Anniversary of our very special and very-much-loved aunt and uncle,

ROEL and ANNIE WYMENGA
(nee Hoorntje)

"gather all their children...."
Their "kids":
Bert & Rita VanderEide — The Netherlands
Afien & Henk Kloosterhof — The Netherlands
Yvonne & Leo Weverink — Carberry, MB
Jenny & George Hessels — Brampton, ON
George (& Sue) Tiesma — Glen Williams, ON
Yvonne & David Hoorntje — St. Catharines, ON
Annette & Len Dykstra — Edmonton, AB
Louise Hoorntje — Thunder Bay, ON
Shiela Hoorntje — Brampton, ON
Ria Boonstra — Gorrie, ON
Shirley Boonstra — Gorrie, ON
Joanne Boonstra — Gorrie, ON
Winnie Hoorntje — Clarkson, ON
Henry Hoorntje — Clarkson, ON
Anita Hoorntje — Clarkson, ON
Erica Hoorntje — Clarkson, ON
and all the little ones
St. Catharines, ON

1946 — 1981

September 25

"God to whom I belong and whom I worship" (Acts 27:23b).

TEUNIS and ANNIE MARISSEN
(nee Sikkens)

We are very thankful to God for giving us such wonderful parents and grandparents, and pray that he will continue to bless and keep them for many years.
With love and congratulations from your family:
Nancy & Dirk Van Dixhoorn; Anne Marie, John, Dirk, — Ingersol, ON
Anna & Ron Van de Griend; Janna, Nathan, Rebecca, Sarah — Barrhead, AB
Harry & Ida Marissen; Darryl, Amanda — Grand Bend, ON
John & Janice Marissen; Wendy, Julie — Aylmer, ON
Home address: 19 Marchant St., Aylmer, ON

Share the news
happy or sad, with
the rest of the *C.C.*
subscribers.

ANNIVERSARIES

Sexbierum — Oakdale, CA
1941 — 1981

We thank God for our parents,

NIES and ANNA POSTMA

and are proud and honoured to announce the 40th Anniversary of their wedding on September 25.
With love from their children:
Duane & Joe Mulder
Bill & Eva Postma
John Postma
Ed Postma
Pat & Jane Erro
Charles Postma
James Postma
Ted Postma
from their five grandchildren,
and from their close friend, Kelvin Porter
Home address: 4042 Pleasant Valley Rd., Oakdale, CA 95361

OBITUARIES

August 19, 1911 — September 8, 1981

Psalm 27

The Lord took unto himself, our beloved wife, mother and grandmother,

WILLEMIJNTJE ANTJE (Wilma) BEZEMER (nee Spoelstra)

after patiently enduring her lengthy illness.
"I know that my Redeemer lives" was the strength of her faith.
Willem Bezemer
Jim & Audrey Bezemer; Kimberley, Michael — Hamilton
Theo & Pat Bezemer; Jeffrey, Jennifer — Hamilton
Peter & Brenda Bezemer; David, Charmaine, Peter-Ryan — Ancaster
Hester & Piet Kapteyn; Paul, Jim, Peter, Julie — Ottawa
Clement & Ann Bezemer; Katharine, William, Clement, Maria Lynn — Grimsby
Brian & Kathie Bezemer; Leanne, Richard, Robert, Ronald — Ancaster

The Lord, in his wisdom, took to himself, after a short illness, our beloved wife, mother, grand- and great grandmother,

EEKE HUBERTS
(nee Van Assen)

at the age of 74.
Psalm 121; 1-5.
Her husband:
William Huberts — Drayton
children:
Ben & Tina Huberts — Moorefield
John & Linda Huberts — Moorefield
Albert & Grace Huberts — Moorefield
Bonnie & Henry Top — Brampton
Aafke & Jan Visscher — Waterloo
22 grandchildren & 2 great- grandchildren
Box 126, Drayton, ON N0G 1P0
September 6, 1981

On September 3, 1981 the Lord called home our beloved husband, father and grandfather,

NELUS JACOBUS DYKXHOORN

at the age of 75.
Sadly missed by his wife: Neeltje Dykxhoorn-Steeneveld
Children:
Lou & Sadie Dykxhoorn — Springfield
Jack & Ruby Dykxhoorn — Aylmer
Neil & Teresa Dykxhoorn — Nanton, AB
Sophia & Jack Van Kessel — Mississauga
Peggy & Don Grass — Springfield
Coby & Jack Van Noord — Aylmer
and 18 grandchildren
Funeral services were held in the Aylmer Chr. Ref. Church on September 5 at 2:00 p.m. Rev. H. Boekhoven officiated. Internment followed in Aylmer Cemetery.
Home address: 68 Caverly Rd., Aylmer, ON

OBITUARIES

"The time of my departure has come, I have fought the good fight, I have finished the race, I have kept the faith."
On Wednesday, September 2, 1981, our Lord took home unto Himself our beloved husband, father and grandfather,

MENNO WILLEM KUIPER

At the age of 62, after a short illness.
He is lovingly remembered by his wife, Co, and his children and grandchildren:
Christina & Gerald Pleizier — Navan, ON
Elske Kuiper — Toronto, ON
Al & Ghislaine Kuiper — Ottawa, ON
Cathy & Dick Van Starkenburg; Sharon, Heather, Maria, Sandra — Petawawa, ON
Elizabeth Kuiper — Perth, ON
We gratefully remember that on October 24, mom and dad would have celebrated their 35th Wedding Anniversary. The funeral service was held on September 5 in the Calvin Chr. Ref. Church, Ottawa, ON, Rev. J. Quartel officiated.
Home address: 75 Rossland Ave., Nepean, ON K2G 2K7

14 December 1905 — 24 August 1981

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (II Corinthians 5:1).
On August 24, 1981, the Lord took into his kingdom our dear husband, father, grandfather and great-grandfather while vacationing in The Netherlands.

TIENUS MARCUS

of Burlington, ON, at the age of 75.
May the Lord comfort his wife Wilhelmyntje and children:
Leo & Marie Marcus — Veenendaal, The Netherlands
Aris & Hillie Marcus — Brighton, ON
Ali & Luitzen Overwijk — Lindsay, ON
Rina & Elzo Eisinga — Brighton, ON
Willi & Larry Purdy — Lindsay, ON
Hugo & Sally Marcus — Orillia, ON
15 grandchildren and 3 great-grandchildren.
The funeral service was held on Friday, August 28, 1981, from the Aula Funeral Home in Veenendaal, The Netherlands with Rev. Diermans officiating. A memorial service was held Friday evening in the Maranatha Home in Burlington.

On August 20, 1981, the Lord suddenly took to himself our beloved brother and uncle,

RALPH STEVENS

at the age of 57.
Willem & Sannie Stevens-Bouwers — Holland
Hilco & Margaret Stevens-Askes — Moorefield, ON
Bertus & Lammie Stevens-Euving — Holland
Nephews & nieces.
Moorefield
August 20, 1981

On Friday, September 4, 1981, our heavenly Father took home to himself, our dear dad, opa and great-grandfather,

EBBEL VANDERVELDE

at the age of 78.
"I will both lay me down in peace and sleep" (Psalm 4:8).
John
Jennifer & Jack
Pete & Susan
Tina & John
Rudy & Bert
Maaike & John
Annie
Hilda
Fred & Audrey
Ebby & Pete
Tieteke & Gerry
36 grandchildren
3 great-grandchildren
Home address: 433 Plaines Rd., W., Burlington, ON L7T 1G7

Classified Advertising

HELP WANTED

Growing retail,

lumber and building supply operation

in Alliston, Ontario area requires immediately, responsible young man as

yardhand.

Applicants must be willing to learn all aspects of building supply business. Responsibilities to include: shipping, receiving, as well as some truck driving. Experience and class D licence preferred, but not essential. Two-bedroom apartment available nearby. For further information call:

(705) 435-5231

PUREBRED S.P.F. SWINE BREEDER of Duroc, Yorkshire, Landrace and Hampshires, is looking for a **HERDSMAN** to help maintain two herds; one of 130 sows and one of 50 sows. Applicants must have some knowledge of swine. Send your resume and wages required to: Brama-rod Farms, Henry de Wolde, R.R. #1, Ashburn, ON L0B 1A0, phone: 416-655-8076.

Quality stock for sale at all times.
Can we help?

WANTED: as soon as possible, a young couple or single man to work on large **dairy farm** in Nova Scotia. Must be experienced milker and be able to perform general farm duties. Good wages and good 4 bedroom home available. Write to: Jake Folkertsma, Shubenacadie, Box #93, Hants Co., Nova Scotia, B0N 2H0, Canada, or phone: 902-758-2315.

GREENHOUSE GROWER wanted in Brantford area, with knowledge in the production of cut mums and special day crops. Full time. Send resume to: **Passmores Flowers**, 291 Erie Ave., Brantford, ON N3S 2H7 or call: 519-752-7885 and ask for Dennis.

YOUNG MAN needed to learn the carpet and furniture **steamcleaning business.** Call Steamatic of Mississauga at: (416) 677-8151.

EXPERIENCED DRY-WALL TAPERS required; steady employment in a growing community with Chr. Ref. Church and school. Parkland Dry-Wall, Box 1596, Lacombe, AB T0C 1S0, 403-782-4217.

EMPLOY. WANTED

COUPLE, LATE 20's, with 2 small children, are seeking an opportunity to live and work on a **dairy farm** with semi-retired farmer, preferably future option to rent or buy. Reply to Box #4638, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

FULLY EXPERIENCED, young, married couple looking for full time all-year-round job on dairy farm in Southern Ontario. To start in November. Letters to: Box #4641, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

ACCOMMODATIONS

Clearwater / St. Petersburgh Beach area, Florida

FOR RENT: In Indian Rocks Beach, a 2 bedroom condominium (approx. 1,300 sq. ft.), corner/ground floor with panoramic view of Boga Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Busch Gardens, 90 minutes to Disneyworld. An ideal vacation place. **RATE:** US $240 per week and up, depends on season. For details/reservations write: P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone evenings: (416) 445-1359.

FOR SALE

1978, 23 ft. **Prowler Trailer**, sleeps 6, 3 pc. bathroom with awning and patio. Located on lot in "Little Europe Resort" in Bracebridge area in Muskoka. Price $6950.00. For more information phone: 416-822-0694.

FOR SALE

GOING TO FLORIDA?

For Sale: 15ft. Citationette Trailer; excellent condition; $1,200.00; near Brandenton Chr. Ref. Church. Call: (416) 742-1409.

FOR RENT

FLORIDA: Waterfront condominium; 1 bedroom, 1 bath, pool and tennis court; prime location on Gulf of Mexico, 4 miles north of Naples and 4 miles off Interstate 75; Available **October, January, February** and **April**. Reasonable rates, monthly or by the week. For details phone: (519) 842-7675.

REAL ESTATE

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246 ACRES: 162 tile drained, 230 workable; free stall barn; molehill manure system; milking parlour; two silos - 20x70 with unloaders and automatic feeding system; 55 Holsteins and 46 young cattle - 1/2 P.B.; large milk quota; full line of equipment; four bedroom home in immaculate condition; price $555,000; very good financing available at reasonable rate. Call Joe Mayne, Drayton 638-2664 or 638-3319 (519).

100 ACRES: partly tile drained, all workable; Harriston/Loam; bank barn with 2 rows of ties and stable cleaner; balance has loose pens; silo; implement shed; 23 P.B. Jersey and 20 young cattle; no. 1 and M.S.Q.; all farm equipment included; four bedroom brick home completely renovated; new drilled well and new hydro throughout; price $215,000; F.C.C. mortgage available. Call Gerry Wierts, Drayton 638-2608 or 638-3319 (519).

245 ACRE DAIRY FARM: 120 pure bred on R.O.P. 763 litres No. 1 quota, 102,642 liters M.S.Q.; large barn; two silos; also optional 200 acres rental; full line of good equipment; must be seen to be appreciated; vendor anxious; good financing to qualified purchaser; located in Haldimand, Norfolk.

198 ACRES: complete with 85 milk cows; milking parlour; freestalls; quota and machinery in Dunnville area.

190 ACRES: naturally drained land; 43 tile-up dairy barn; includes 40 heifers; four bedroom home; asking $225,000; near Dunnville; may be purchased with the above farm.

Many more farms available!

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L9C 2Z2
Phone:
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REAL ESTATE

FARMS FOR SALE

200 ACRE dairy farm, 195 acres workable; tile-drained; tie-stalls; pipeline milker; complete with registered Holstein herd; large milk quota; all equipment; 2 homes in excellent condition; reasonable terms.

100 ACRE hog farm; farrow-to-finish with mix-mill; very good 4 bedroom home; good terms; priced to sell.

825 SOW farrow-to-finish; very modern set-up and showing good profit.

100 ACRES choice crop land, near Kitchener; 10,000 chicken broilers; 350 steer feed lot; 4 silos; century 2 family brick home; one of the best farms in Ontario; vendor will hold first mortgage at reasonable rate.

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416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

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Call:
Bob - 774-7739
after 6 p.m.

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Res.: (519) 672-2283

WANTED: Class A dairy farm; we are looking for a 2-man operation not too far from Chr. Ref. Church and prefer to take over as a going concern. Phone: (416) 885-2736 (after 7 p.m.).

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

Approximately 100 farms for sale — cash crop — dairy — beef — sow — hog — layer hens — broiler — poultry breeder — sheep — general and hobby farms.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9649

Due to heart attack, well-run and well-paying farm has to be sold as soon as possible.

200 ACRES: 30 milk cows; machinery; new 6 cow milking parlour; quota. Will sell for $180,000. Chr. Ref. Church and Christian school nearby. Phone: 1-705-445-3718.

REAL ESTATE

DAIRY FARM

281 Acres: full line of machinery; daily quota 467 litres, MSQ 66,531 litres; 60 head of cattle; silos with unloaders; stable cleaner. Good 4 bedroom, aluminum-sided home; on highway location; full price $525,000 — downpayment $275,000; mortgage at 14%; Dunnville area.

George Van Dyk Real Estate Ltd.
181 Church St.
Bowmanville, ON
Sales rep.
George Hoekstra
[416] 985-8341
or [416] 623-4428

MINISTER NEEDED

DUNNVILLE: The Bethel Chr. Ref. Church of Dunnville, ON, Canada is now vacant and in need of a pastor. Any Minister or candidate for the ministry, who feels so moved by the Holy Spirit to serve the Lord of the church by ministering to this congregation, and is interested to pursue this advertisement, please contact: Mr. Richard Hoekstra, R.R. #1, Dunnville, ON N1A 2W1. Phone: (416) 774-4424

CALGARY: The dynamic ministry of First Chr. Ref. Church in Calgary, Alberta, is in need of a **team pastor**. Our new pastor will provide assistance in pastoral care, counselling and preaching (one sermon per week). He will enjoy working in a team setting in a very diverse congregation. If you believe that God may be calling you to this kind of a ministry, please contact: Mrs. Jeanette Van Boven, Secretary, Pastoral Search Committee, 5931 Londonderry Cres. S.W., Calgary, AB T3E 5X7, (403) 249-2602.

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PERSONAL

Gentleman, Delft engineering graduate lives in rural Orion Township, S.E. Michigan, seeks to marry Christian lady, 60 years old or over, living between Windsor, Toronto, and Holland Marsh. No children under 20 years old. Prefer person who has had a happy marriage part of the time between her 25 years and being single again. Most of my long married life, I have been very happy. Purpose is conservative home life with some travelling. Send full details with photo (will be returned upon request) and also telephone number. Write to: 2296 Bart, Warren, MI 48091 or call: 313-758-3537 after 5 p.m.

PERSONAL

Single, young, Christian man in Southern Ontario, wishes to correspond and/or meet sincere Christian lady, 25-30 years old, who likes the outdoors and music. Please write to: Box #4640, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Kunt u ons helpen de volgende personen op te sporen?

BARON VAM DEN BORCH TOT VERWOLDE, Paul Jean Edouard geboren op 9 augustus 1916, naar Canada vertrokken in 1953

BOSMA, P. geboren op 9 april 1916 te Weststellingwerf, naar Canada vertrokken in 1958, vermoedelijk Manitoba

BRODA, D.W. geboren op 8 juni 1916 te Boguchwalz, Polen, naar Canada vertrokken in 1954

VAN EIJK, Nicolaas, geboren op 25 mei 1916 te Boskoop, naar Canada vertrokken in 1954.

KRABBENDAM, Jacob Adolph, geboren op 20 september 1932, naar Canada vertrokken in 1958

KUUS, Gerrit, geboren op 21 augustus 1916 te Bilthoven, naar Canada vertrokken in 1953

REIJNHOUT, K.J., laatstbekende adres te Engeland, naar Canada vertrokken in 1980

SCHREURS, Adrianus Jacobus, geboren op 9 juli 1916 te Nieuwer Amstel, naar Canada vertrokken in 1952

VAN DE WIELEN, Antonius, geboren op 30 mei 1916 te Litholjen, naar Canada vertrokken in 1952.

Consulate General of
The Netherlands,
1 Dundas St. W.,
Box 2, Suite 2106, Toronto, ON
M5G 1Z3
Tel: (416) 598-2520

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

Nurse volunteer returns from Honduras

Mrs. Ann DeJonge, R.N., a resident of Hamilton, ON, recently returned from a short-term mission to Honduras, sponsored by the Medical Group Missions program of the Christian Medical Society.

Mrs. DeJonge is part of a team of physicians, dentists, nurses, para-medical and general support personnel who conducted a general medical and dental program. The surgical team worked in and around the town of Florida. These clinics are set up in church buildings or schools with cooperation of local evangelical churches and local coordinators.

Participants in this project paid all their own expenses and contributed medical supplies to help supplement those purchased by the Medical group Missions program. About ten projects are conducted throughout the year, most of them taking place in the Dominican Republic and Honduras, with occasional missions to other countries.

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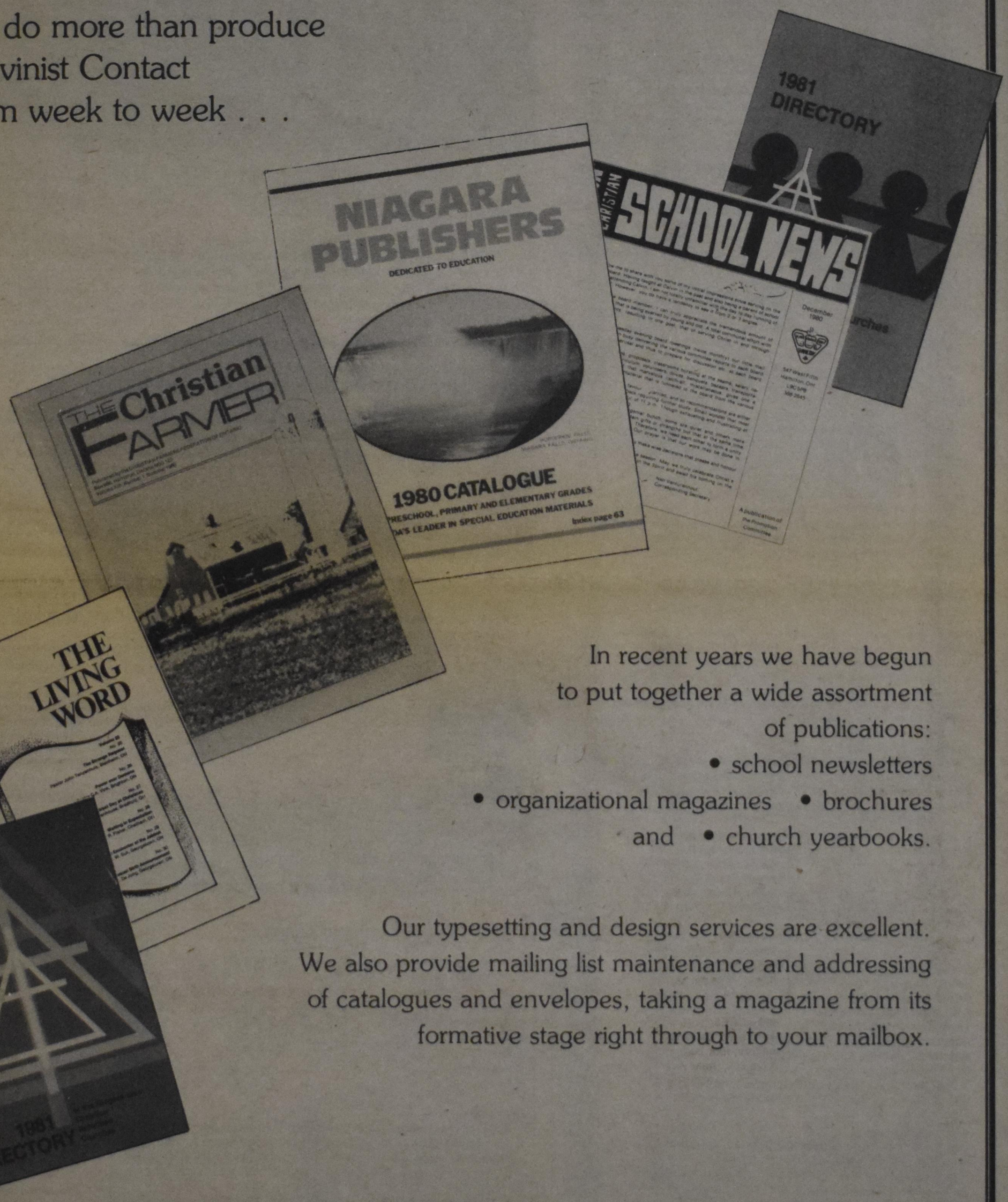

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EVENTS

CALENDAR of EVENTS

Ontario

Sept. 19	Back to God Hour rally at 8:00 p.m. in Mohawk College, Hamilton. Guest speaker is Rev. B. Madany, radio minister to the Arabic world; also featuring 'The Ambassadors' male choir.
Sept. 26	Ed Vanderkloet will speak on the topic of "CLAC Present and Future" at CLAC's Ontario Fall Rally; 10:00 a.m. at Toronto District Christian High School in Woodbridge.
Oct. 7	Fall Rally of the South-East Ontario League of Christian Reformed Ladies Societies in the Brantford CRC, Patterson St., Brantford, ON, at 10 a.m.
Oct. 9	Piano Noon Recital by Eleonore Krullaarts in the new Hamilton Central Library, Jackson Square, 11:30 - 12:30.
Oct. 10	Organ and Piano Recital by Andre Knevel and Eleonore Krullaarts, in the Maranatha Chr. Ref. Church, St. Catharines, ON at 8:00. Tickets at the door.
Oct. 15	Piano Recital by Eleonore Krullaarts in the new Hamilton Central Library, Jackson Square at 8:00 - 9:30 p.m.
Oct. 17	Organ and Piano Recital by Andre Knevel and Eleonore Krullaarts in Christ Church Cathedral on James St., Hamilton, ON at 8:00 p.m. Tickets at the door.
Oct. 16, 17	**Committee for Justice and Liberty:** Annual Meeting. Theme: "Hope in a Disabling World." Oct. 16, 8:30 p.m., speakers: Mary Jo Leddy and Leslie K. Tarr. Cost: $1.50 (free for CJL members). Oct. 17, 9:30 a.m. - 4:00 p.m., workshops, discussion, luncheon, business meeting. $5.00 for members, $7.00 for non-members. Location: Warden Woods Community Centre, 74 Firvalley Court, Scarborough.
Oct. 17	Netherlands Bazaar, Thornhill Community Centre, 7755 Bayview Ave., Toronto, 10 a.m. - 9 p.m.
Oct. 31	Inaugural service of Rev. H.R. De Bolster, President of Redeemer College, 1 p.m., Centenary United Church, Main and James Streets, Hamilton, ON.
Nov. 6 & 7	AACS 25th Anniversary, Toronto celebrations.
Nov. 9	Opening conference sponsored by the Council for Christian Reformed Churches in Canada, open to the public. Theme: "The Task of the Church as Institute in Relation to Current Public Issues," Toronto (Willowdale) CRC, beginning at 2 p.m. and ending Nov. 10 at 4:30 p.m.
Nov. 9 - 10	Conference on "The Task of the Church as Institute in Relation to Current Public Issues, Toronto (Willowdale) CRC.
Nov. 10-12	Biennial meeting of the Council of Christian Reformed Churches, Toronto (Willowdale) CRC, beginning at 7 p.m.

God's World and God's Word — through photography: Noted Canadian photographer Don Van Polen will present a powerful program of slides and sound, featuring a 30-foot screen, six projectors and vivid narration, throughout Ontario. The following is his itinerary. For location, check local promotion.

Ottawa: Sunday, Sept. 20; Monday, Sept. 21; Wednesday, Sept. 23.
Williamsburg: Tuesday, Sept. 22.
Trenton: Thursday, Sept. 24.
Brockville: Friday, Sept. 25.
Kingston: Saturday, Sept. 26; Sunday, Sept. 27.
Belleville: Sunday, Sept. 27. **Oshawa:** Wednesday, Sept. 30.
Bowmanville: Monday, Sept. 28. **Whitby:** Thursday, Oct. 1
Toronto: Tuesday, Sept. 29; Sunday, Oct. 4; Monday, Oct. 5; Sunday, Oct. 11; Sunday. Nov. 1.
Clarkson: Friday, Oct. 2 **Clinton:** Thursday, Oct. 15
Brampton: Saturday, Oct. 3 **Strathroy:** Friday, Oct. 16
Newmarket: Tuesday, Oct. 6. **Sarnia:** Saturday, Oct. 17
Pickering: Sunday, Oct. 11 **London:** Sunday, Oct. 18; Monday, Oct. 19.
Cambridge: Monday, Oct. 12 **Chatham:** Tuesday, Oct. 20
Guelph: Tuesday, Oct. 13 **Georgetown:** Wednesday, Oct. 21
Drayton: Wednesday, Oct. 14
Burlington: Thursday, Oct. 22; Saturday, Oct. 31.
Woodstock: Friday, Oct. 23 **Aylmer:** Saturday, Oct. 24
St. Catharines: Sunday, Oct. 25; Monday, Oct. 26.
Jarvis: Tuesday, Oct. 27 **Hamilton:** Friday, Oct. 30
Grimsby: Wednesday, Oct. 28 **Bramalea:** Sunday, Nov. 1
Smithville: Thursday, Oct. 29
The Emmeleroord Christian Male Choir:
Oct. 13: Brampton, Second Chr. Ref. Church
Oct. 15: St. Thomas, First United Church
Oct. 16: Woodstock, Maranatha Chr. Ref. Church
Oct. 17: Brantford, Alexandra Presbyterian Church
Oct. 19: Bowmanville, Rehoboth Chr. Ref. Church
Time: 8:00 p.m.

AACS Anniversary
Nov. 6, 8:00 p.m. Celebratory worship service in the Willowdale Christian Reformed Church. Address by Rev. H. VanAndel.
Nov. 7, 3:00 p.m. Anniversary celebrations at the Thistletown Collegiate in Rexdale, including serious and light-hearted glimpses of AACS history.
Nov. 7, 6:30 p.m. Banquet at Toronto District Christian High School, Woodbridge. Speaker: Dr. B. Zylstra.

Miscellaneous

Sept. 17-19	International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Sept.25	Wed.Sept.23	Fri.Sept.18-10a.m.	Thurs.Sept.17-10a.m.
Fri.Oct.2	Wed.Sept.30	Fri.Sept.25-10a.m.	Thurs.Sept.24-10a.m.
Fri.Oct.9	Wed.Oct.7	Fri.Oct.2-10a.m.	Thurs.Oct.1-10a.m.

The Emmeleroord Christian Male Choir from The Netherlands will tour Ontario during the month of October, 1981. Frits Bode, the director of both the Emmeleroord and Urker mannenkoor has toured the United States before. The Choir will feature a program of folk songs, Negro spirituals as well as many Dutch and English classical pieces. Concerts will be held in Bowmanville, Brantford, Brampton, St. Thomas and Woodstock, Ontario. The free concerts will start at 8 p.m.

Scripture distribution continues in Beirut

NEW YORK (EP) — Dodging bullets and bombs, a team of Bible distributors transported 1,700 Bibles and 6,500 New Testaments across the Beirut firing line in Lebanon recently, according to reports reaching the American Bible Society's warehouse in the eastern part of the city. Their ultimate destination was Syria.

Despite the bombardment and bloodshed, the Bible Society distribution secretary for Syria was able to reach Beirut from Damascus and return with a truck-load of Scriptures. While the war has prevented Bible Society staff in Damascus from going to the main office each morning, they are able to work in different parts of the city to spread God's Word.

Recently more than 17,000 copies of the Bible and New Testament in Today's Arabic Version reached the Beirut port before it was closed due to the fighting. Many ships were turned back fully loaded.

Kuyper Institute wins degree-granting status

FRESNO, CA - The most momentous happening in the nine-year history of Kuyper Institute came on June 15 as Valley Christian University adopted Kuyper Institute as its graduate school of mass communication. The relationship with the San Joaquin Valley-based VCU will mean that college graduates completing Kuyper Institute programs will be granted Master of Arts in Mass Communications or Master of Journalism degrees, for two-year or one-year programs, respectively. It will not change Kuyper Institute's name, location, fee schedule, or application requirements.

The degrees are granted under authorization by the state of California and the university is accredited by the International Accrediting Association for Schools, Colleges and Theological Seminaries, a Christian agency. Kuyper Institute offers a curriculum of 15 courses in a residency program for up to six graduate students per academic year.

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LET'S PLAY CHESS

Editor: Pete Layer

THE MAY LADDER

Contestants Problems:	#872	#873	#874	#875	Sub-Total	Prev. Total	Total
Points:	5	2	3	2	12		
R. Buist (I)	5	2	3	-	10	60	70
F. Vander Woude (II)	5	2	2	-	9	59	68
K. Amsinga (VI)	5	2	3	2	12	21	33
J. Wilms (V)	5	0	3	2	10	16	26
M. Melissen (VII)	5	2	3	2	12	9	21
H. Brouwer (III)	4	2	2	2	10	10	20

Comments

Solvers continue to gain many points on the continuous ladder contest. The problems failed to fool many this time. A correction to the February Ladder, #860-863, (*Calvinist Contact*, April 24) should show K. Amsinga with the 7 points and H. Brouwer with -2 0 2 equals 4 for a total of 89 points.

May Solutions

#872A (Hultberg & Layer) 1. R-Q7 threat 2. R-Q8 mate. 1. --, B-B3; 2. R-Q6 threat: 3. R-B6 mate. (Hultberg's unintentional alternate).

#872B: 1. R-K7 threat 2. R-K8 mate. 1. --, N-B3; 2. RxP threat; 3. R-N8 mate. 2. --, N-Q2; 3. PxN mate. 1.--, B-B3; 2. R-K8 and 3. RxB mate. (Hultberg's original solution).

#873 (Ahues) Key: 1. R-KN6 threat: 2. NxP mate. Try: 1. B-N4? B-Q5 no mate.

#874 (Postma) Key: 1. P-Q4 threat: 2. QxKP or Q-B5 mate. 1. --, PxP ep. 2. N-Q4 threat: 3. Q-K4 or B5 mate. The "Novotny" is used to cancel one of the threats.

#875 (Rudenko) Key: 1. N-B4 threat: 2. Q-B5. The "Novotny" is used in "set" play (from diagram: 1. --, RxP, 2. N-B2 mate, 1. --, BxP; 2. NxR mate). The "flight" theme in actual play.

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Books

Theology

Karl Barth in a nutshell

Introduction to the Theology of Karl Barth by Geoffrey W. Bromiley; Wm. B. Eerdmans, Grand Rapids, 1979; Oxford Univ. Press, Don Mills, ON; 249 pp., Reviewed by Rev. John Bolt, Calvin College, Grand Rapids.

Although Karl Barth is without a doubt the most influential theologian of the 20th Century, his theology as a whole is not readily accessible, even to seminary students. His major theological work, the **Church Dogmatics** runs to 12 large volumes and several thousand pages - none of it light reading.

Yet Barth must be considered as a whole. Selecting bits and pieces here and there does not give an accurate portrait of his theology. "The reason lies in Barth's theological method. Barth does not simply deal with an individual doctrine in its proper sequence and then move on to the next. For him, God himself, not the doctrines, constitutes the theme of theology. Hence all the doctrines are closely interwoven. The individual teachings are constantly seen in new contexts and from different angles as the series continues .... To read a given volume or a selection from different volumes in isolation from all the rest, is to run the risk of considerable misunderstanding, or at best, misplacement of emphasis in relation to the theology as a whole."

Geoffrey Bromiley has thus provided a real service by writing this clear and readable, orderly summary of the **Church Dogmatics.** As the English translator of the **Church Dogmatics** Bromiley is eminently qualified to write such a summary and he has done a masterful job. Although he is willing to point out strengths as well as weaknesses in Barth's thought (for example, see his criticism of Barth's exposition of Romans 9-11, p. 97), Bromiley is for the most part simply concerned to present Barth as fairly and clearly as possible.

Since I have on several other occasions commented on Barth's theology in the pages of **Calvinist Contact** I am not going to evaluate it further here. I want to express my profound thanks to the author and I heartily recommend this book for study and reflection to all serious students of theology.

Finance

How to make a will

Wills for Alberta, by Cheryl Gottselig; Self-Counsel Press, Vancouver, 1980; pb, 106 pp.; $4.95. Reviewed by Harry Houtman, Christian Stewardship Services, Toronto, ON.

In the age of do-it-yourself, Self-Counsel Press has developed a whole series of books on many different legal, tax and business matters. This book outlines in some detail and in an understandable fashion, the main ingredients of making a will. Chapters outline the functions of guardians, executors, and the general provincial law on estates and wills. A number of sample wills allow the reader to see the real ingredients of a will as well as to adapt such samples to his own particular situation.

I recommend this book for reading, not so much that a person could make his or her own will, as to give the reader a good background and understanding before visiting a lawyer. It is a valuable educational book in view of the fact that the consequences of a mistake in the drawing up of a will can have severe and extreme consequences. *Wills* is also a good reference book for an executor of an estate. Editions for B.C. and Ontario are also available at $3.95 each.

Economics

The Bible and economics, a difficult combination

Economics: Principles and Policy from a Christian Perspective by Tom Rose; Mott Media, Milford, MI, 1977. Reviewed by Dick Broer, Hamilton, ON.

This book is designed to be used as a text for an introductory course in economics at the senior high school or college level.

Tom Rose claims his book is different from other secular introductory texts because he does not hesitate to apply biblical principles to the study of economics. His book contains many Bible quotations to illustrate views on man, creation and economic activity. And the chapter "The Bible and Economics" is interesting reading. It includes the concepts of cultural mandate and stewardship. But the rest of the book is devoted to a description of economic principles from the viewpoint of competition, meaning that the market price is determined by buyers and sellers seeking their own individual interests. Such a view believes that competition is the best allocator of resources. But to be God's stewards on earth means more than the economic aspect. Such aspects as justice, love, beauty and harmony must be involved. Nothing less than man's total being is responsible to God.

Rather than exposing the motives for making the competition model so important in the science of economics, Mr. Rose says there is basically no conflict between Christian principles and economics so defined.

The competition model of supply and demand is the cornerstone because the model appears to make the study of economics objective, free from human subjectivity. Only then can economics be a truly scientific study.

As a result, market theory is emphasized at the expense of the types and forms of human participation in economic activity. Man is a creature who develops in and belongs to organizations and societies, who lives in families and states. Man cannot be completely rational and individualistic as required by the competition model.

A Christian textbook must put the phenomenon of markets in proper perspective and deal much more with the human organizations found in economic activity, business enterprise as a work community; the corporation, not just a group of shareholders, unions, co-ops, marketing boards, and cartels.

There is a great need to define the goals, limits tasks and responsibilities of each participant. Then we can judge according to standards instead of in terms of the weak and the strong. I do not find these ideas to be adequately dealt with in Mr. Rose's book. For instance, government, rather than given the rightful responsibility to promote justice and equity among individual citizens and groups, is treated mostly as an interfering power. Yet individual firms will externalize costs wherever possible. They prefer that pollution and health costs, and costs for roads and water systems related to their businesses are borne by society. When the government calls such firms to task or bills them through taxes, is that interference?

I find Mr. H. Antonidus' book **Multinations and the Peacable Kingdom** much more helpful in understanding the world's economies. J.K. Galbraith's **Economics and the Public Purpose** is also worthwhile. But neither is designed for an introductory text in economics.

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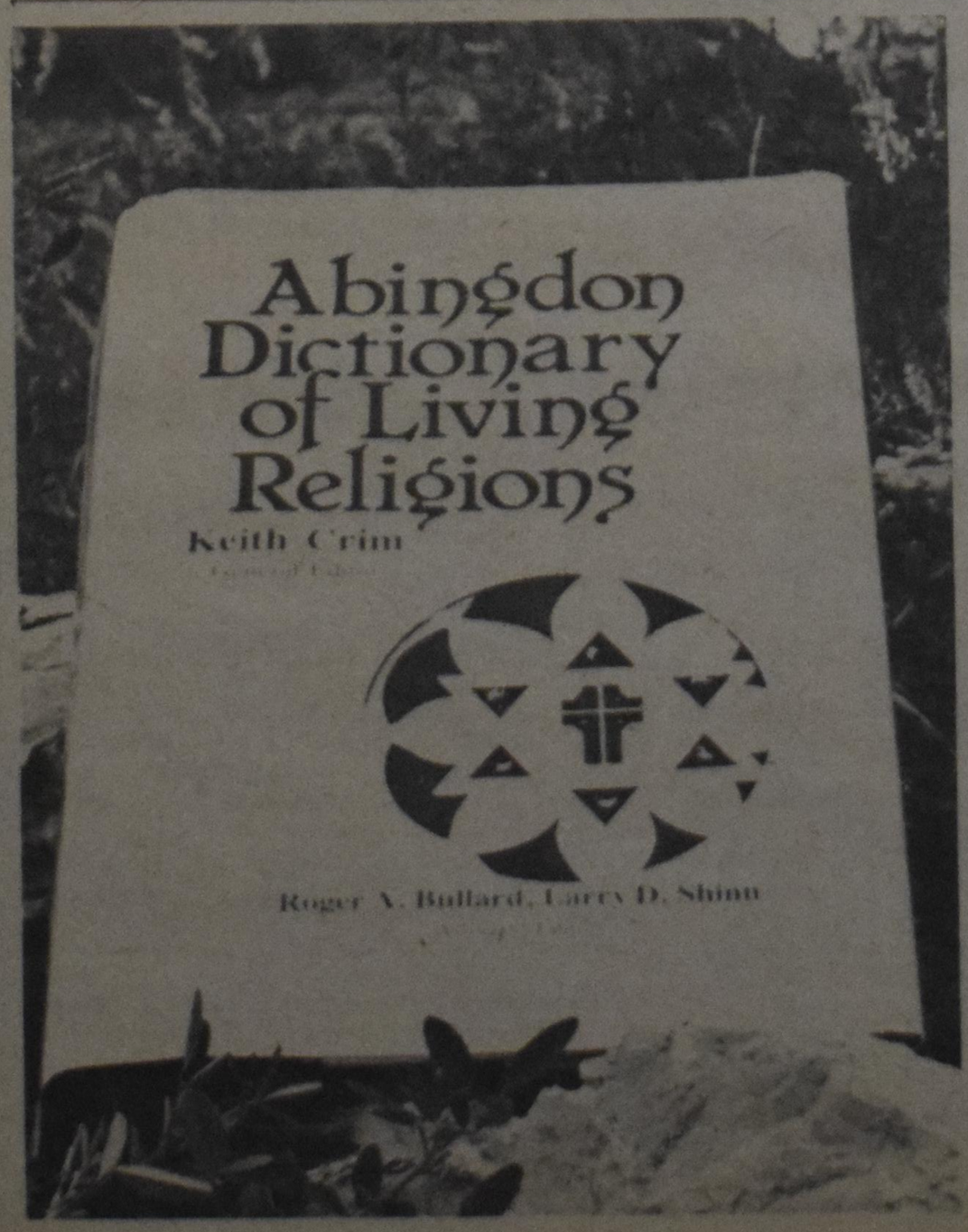

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Books

Church history

The mind of John Knox

Theology and Revolution in the Scottish Reformation. Studies in the Thought of John Knox, by Richard L. Greaves; Wm. Eerdmans Publishing Co., Grand Rapids, MI, 1980; pb., 280 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

John Knox is one of the lesser known Reformers. Yet he was one of the most influential men of his age, both in life and thought. Action, boldness and progressiveness characterized his life. He left his imprint not only on Scotland but also on the international scene.

Greaves's studies in this volume endeavour not only to analyze aspects of Knox's thought on predestination, church, sacraments, government and social concerns, but also to suggest areas of probable influence in his writings. The author traces elements of Knox's theology to a variety of major sources, notably Lutheranism, the Reformed tradition, Edwardian Anglicanism, Scottish Christianity, and the church fathers. The differences between Calvin and Knox are given a fa r treatment. In theology as wel as polity Knox was not merely a disciple of Calvin, though he admired him. He was an eclectic thinker, but unlike Calvin, he was not a systematic theologian.

The book represents sound scholarship and is a significant contribution to the study of the 16th century Protestant Reformation. It contains 55 pages of notes, a select bibliography and an index of names.

Greaves has also written several books on the history of Elizabethan England and is Professor of History at Florida State University, Tallahassee.

Devotional

A study of John

Was Christ God? by Spiros Zodhiates; William B. Eerdmans; 1966; 362 pp., Reviewed by Rev. John Bolt, Calvin College

The basic affirmation of these 73 meditations on John 1:1-18 is that God cannot be seen and known apart from his self-revelation in Jesus Christ. Zodhiates writes: "There is an effort on the part of John to concentrate our attention on Jesus Christ, for he is the centre of all that he is about to say concerning the revelation of God to man. John speaks this way in order to focus our attention on the uniqueness of Jesus Christ as the only person who has seen God as he really is, and who consequently reveals him before all as a man would unveil a statue to a curious audience." And: "The main purpose for which John wrote his Gospel was to demonstrate that Jesus Christ was and is God."

The author thus regards John 1:1-18 and especially verse 18 ("No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he has declared him") as the summary of the entire Gospel. The first seven meditations are on verse 18.

The author is a Greek-speaking native of Cyprus and a recognized authority on the Greek New Testament. This expertise is reflected in each meditation by clear, understandable (even to those who know no Greek at all) comments on the meaning of key Greek terms and expressions. He explains clearly, for example, why the Jehovah's Witnesses err in translating John 1:1c as "the Word was *a* God" rather than "the Word was God."

Each meditation includes several illustrative anecdotes and the volume as a whole is suitable for devotional and study purposes.

Sports

Games unlimited

Kick the Can: and over 800 other Active Games and Sports for all Ages, by Darwin A. Hindman, Prentice-Hall, Inc., Scarborough, ON (published in original form under the titles; **The Complete Book of Games and Stunts, Handbook of Indoor Games and Stunts** and **Handbook of Active Games,** 415 pp.; $4.95. Reviewed by John Byl, Chatham, ON

A very complete book on games, games and more games, clearly indexed to find the one you want. This book provides the basic history and rules of most major sports and the rules and variations (of which you can easily add more of your own) for hundreds more. The only point of caution is that the rules for the major sports are often not precisely used across Canada. Nevertheless, an invaluable, and I might add very inexpensive source book on games. Certainly an asset to anyone teaching or using games either in school or in a boys or girls club, or even to planners of church picnics. Do check with the previously published titles above. As a purchase of one copy is recommended, having two copies is probably unnecessary.

GUIDE TO GOOD BOOKS

No. 6

A service to C.C. readers, provided by the Family Christian Bookstore, Burlington, Ont. — No. 7 will be Oct. 2.

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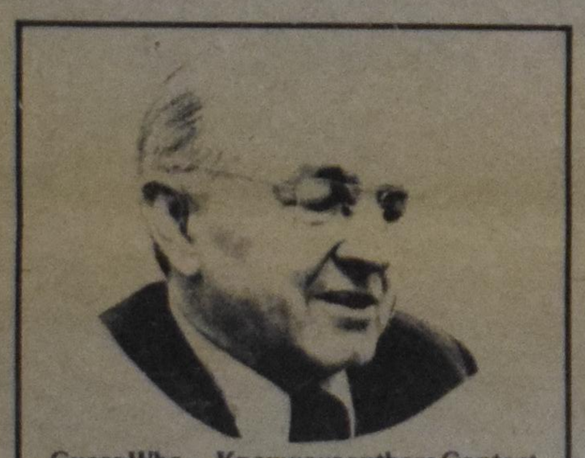

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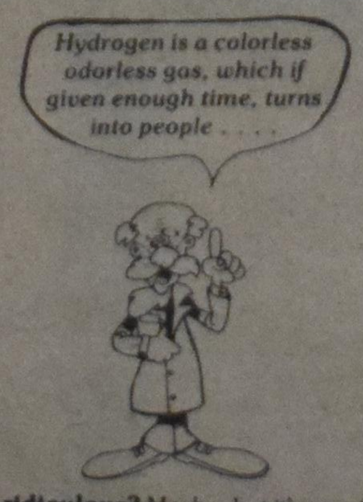

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